

**THE GUIDE
TO
SELF-KNOWLEDGE**

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CHAPTER 1 THE TRANSFORMATION OF IMPRESSIONS

Conscious attention excludes all of that which is called identification. Fascination comes when we identify with people, things, and ideas. Fascination produces the sleeping of the Consciousness.

This subject deals with the transformation of oneself. In past talks we dealt with the importance of life. We also said that a man is what his life is, and life is like a film. Upon disincarnation, we carry this film up with us to live it in a retrospective manner in the Astral world and, when we Return, we bring it back to reproject in the screen of the physical body.

It is clear that the Law of Recurrence exists and that all events repeat themselves, that all events reoccur such as they really were, summing their good and bad circumstances. It is clear that a transformation of life is possible if one is profoundly resolved to do it.

Transformation: it means that one thing changes into another, different one. It is logical that all things are susceptible to change.

The Alchemists of the Middle Ages spoke about the transformation of lead into Gold. However, they did not always allude to the merely physical metallic Matter. With that word they normally wanted to indicate the transformation of the lead of Personality into the gold of spirit. Thus, it is convenient that we reflect over all this.

In the Gospels, the idea of comparing the earthly man with a seed that is capable of growing has the same meaning. As it also has the idea of rebirth: a man that is born again. It is obvious that, if the seed does not die, the plant will not be born.

In all transformation there is birth and death.

In Gnosticism, we consider man a three story factory that normally intakes three foods. Common food: it normally corresponds to the lower floor of the factory, the stomach.

Air: it is in the second floor, and is related to the lungs.

Impressions: undoubtedly, they are closely related with the brain or the third floor.

We have:

impressions = brain,
air = lungs,
and food = stomach.

The food we eat suffers a series of successive transformations; this is unquestionable. The process of life, in itself and by itself, is transformation. Each living thing of the Universe lives by means of the transformation of one substance into another. Vegetables, for example, transform the air, water, and salts of the soil into new vital substances, into vital elements for us. Thus, everything is transformation.

By the action of sunlight, the ferments of nature vary. It is unquestionable that the sensible film of life that normally extends over the earth's surface conducts all the universal force inside towards the planetary world itself. But each plant, each insect, each creature, the "Intellectual Animal" mistakenly called man himself, absorbs and assimilates determined cosmic forces and then transforms and unconsciously transmits them to the inner layers of the planetary organism. Such transformed forces are intimately related to all the economy of the planetary organism we live in. Undoubtedly, each living thing, according to its species, transforms determined forces it afterwards retransmits to the Earth's interior for the economy of the world. Thus, each living thing that has its existence accomplishes the same function.

In everything there exists transformation. Thus, the epidermis of the Earth is an organ of transformation. When we eat the food which is so necessary to our existence, it is transformed, it is clear, stage by stage. Who inside us performs this process of the transformation of substances? The wisdom of this center is really astonishing. Digestion itself is a transformation. The food in the stomach, that is, in the lower part of the three story factory of this human organism, suffers transformations. If something enters without passing through the stomach, the organism can not assimilate it, neither its vitaminic principles nor its proteins. That would simply be indigestion. So, as we reflect on this matter, we comprehend the necessity to go through a transformation.

It is clear that physical foods are transformed. But there is something that invites us to reflect: the adequate Transformation of Impressions. For the purposes of nature, properly said, there is no necessity for the "intellectual animal" to transform impressions by himself. There would be magnificent results if we could transform impressions by ourselves. Most people, as they see the field of practical life, believe that this physical world will give them what they are longing for, what they are looking for. This is really a tremendous mistake.

Life enters us, into our organism, in the form of mere impressions. One can not really transform one's own life if one does not transform the impressions that reach one's Mind.

There does not exist anything such as external life. We are speaking of something really revolutionary since all people believe that what is physical is what is real. But if we go a little deeper, what we are really receiving each moment, each instant, are impressions. If we see a person that pleases us or displeases us, the first things we obtain are impressions of that nature. Life is a succession of impressions. It is not like many illustrated ignoramous's believe: a physical thing of exclusively material nature.

The reality of life is its impressions. It is clear that the ideas we are emitting are very difficult to understand, to comprehend. The person we see sitting in the chair, for example, with such or such other color suit, the one who greets us, the one who smiles at us, etc. is a real thing to us, right? But if we meditate profoundly on all this, we arrive at the conclusion that what is real are impressions. These naturally reach the mind through the windows of the sense organs. If we did not have sense organs, for example, eyes for seeing, ears for hearing, or a mouth to taste food, would that which we call the physical body exist for us? Of course not, absolutely not. Life reaches us in the form of impressions and that is where the possibility of work on ourselves exists.

First Conscious Shock

Above all, what shall we do? We must comprehend the work we must do. How could we accomplish a psychological transformation in ourselves? By effectuating a work over the impressions we are receiving each moment, each instant. This first work is called the "first conscious shock." It is related to the impressions, which are all we know about the exterior world. What size do real things or real people have? We need to transform ourselves internally each day. As we want to transform our psychological aspect, we need to work on the impressions that enter us.

Why do we call the work of transformation of impressions "first conscious shock"? Because a shock is something we cannot observe in a merely mechanical way. This can never be done mechanically; a self-conscious effort is needed.

It is clear that when this work is beginning to be comprehended, we begin to end Being a mechanical man serving the purposes of nature. And this goes against our inner self-fulfillment. Now you are beginning to comprehend the meaning of everything I say. If you think now about the meaning of all that is taught here through your own efforts, beginning with the observation of oneself, you will see that, on the practical Esoteric side, everything is intimately related with the transformation of energies and what naturally results from them.

In the work, for example, on negative reactions over angry moods, about "identification", about self-considering, about successive "I"s, about lying, about self-justification, about excuses, about the unconscious states we are in, they all are related with the transformation of impressions.

You will agree that, in certain ways, the work in itself is compared with decision in the sense that it is a transformation. So, it is necessary to reflect on this, let us comprehend what the first conscious shock is. It is necessary to form an element of change at the entrance of impressions. Do not forget it!

Through Comprehension of the Work, you can really accept life as a work. Then you will be in a constant state of Self-remembering. This state of Consciousness in itself would take you to the terrible reality of the transformation of impressions.

The same impressions normally, or better said, super-normally, would get you to a better life. Life would not ever operate on you as it did before. You will begin to think and comprehend in a new way. And this is, naturally, the beginning of your own transformation. But, while you continue thinking the same way, it is clear there will be no inner change. To transform the impressions of life is to transform ourselves. This completely new way of thinking can be achieved.

You will naturally comprehend: we react continuously. All these reactions form our personal life. To change our lives is not really to change our own reactions. But exterior life comes to us as mere impressions that obligate us to react.

Life consists mostly of a successive series of negative reactions that act as an incessant response to impressions that get into the mind. Then, our task consists of transforming the impressions of life in such a way that they do not provoke that kind of response. But, to achieve it, it is necessary to be self-observing ourselves from instant to instant, from moment to moment. It is urgent then, to be studying our own impressions.

We cannot let impressions arrive in a subjective, mechanical way. If we change this, it is equivalent to beginning life anew, to begin living more consciously. An individual may enjoy the luxury of letting impressions arrive mechanically, but if he does not commit this mistake, if he transforms those impressions, then he begins to live consciously; because of this we say this is the "first conscious shock." This first conscious shock consists of transforming the impressions that reach the mind in the moment of their entrance; you can always work on their results later. It is clear that they caducate without mechanical effect, that they are always disastrous in the interior of our psyche.

A defined vibration of the work, a valuation of the teaching, means that the esoteric Gnostic work must be taken to the point where impressions enter and are distributed mechanically by the personality to wrong places, evoking old reactions.

I will try to simplify this. For example, if we throw a stone into a crystal clear lake, impressions are produced in it and responses to those impressions given by the stone are shown in the waves that go from the center to the periphery, right? Well, now this example. Let us imagine the mind is as a lake. Suddenly, the image of a person appears. That image is like the stone of our example that arrives to the lake of the mind; the mind then reacts in the form of impressions, right? I mean, in the form of reactions.

Impressions produce the images that reach the mind, reactions are the response to such impressions. If you throw a ball against a wall, the wall receives the impression, then comes the reaction that consists of returning the ball to the one who threw it. Well, it may be that the ball does not return directly to him but, anyway, the ball bounces back and that is a reaction.

So, the world is formed by impressions. For example, an image of a table reaches our mind through the sense organs. We cannot say that the table has reached us or that the table has come inside our brain, that would be absurd. But the image of the table is inside. Then our mind reacts immediately, saying: this is a table, it is made of wood or metal etc. Well now, there are impressions that are not pleasant, for example, the words of an insulter. Could we transform the words of an insulter? The words are as they are. Then, what can we do? We can transform the impressions that those words produce in us. Yes, that is possible.

The Gnostic teaching tells us to crystallize the second force (the Christ) in ourselves by means of a postulate that says:

We must receive the unpleasant manifestations of our fellowmen with gladness.

This is the way to transform the impressions produced in us by the words of an insulter. This postulate will naturally get us to the crystallization of the second force (the Christ) in ourselves, to get the Christ to come and take form in us. This is a sublime postulate, one-hundred-percent esoteric.

If we do not know anything of the physical world but its impressions, then the physical world is not as external as people believe. With just reason did Emmanuel Kant say: "the exterior is as the interior." Then, if the interior is what counts, we must transform the interior. Impressions are internal. Thus, all objects, things and all we see exists in our interior in the form of mere impressions that incessantly vibrate inside our psyche. The mechanical result of such impressions have been all those inhuman elements we carry

inside and which we have normally called "I"s, and which, all together, constitute the "myself."

Let us suppose, for example, that an individual sees a provocative woman and he does not transform the impressions. The result will be that these impressions, of a lustful type, naturally, produce the Desire to possess her. Such desire comes to be the mechanical result of the impressions received, and it crystallizes, it takes form in our psyche. It is converted into one more Aggregate, that is, into an inhuman element which constitutes the Ego in its totality.

We will continue, thus, reflecting. There exists anger, greed, lust, envy, pride, laziness, and gluttony in ourselves.

Anger. Why? Because many impressions got into our interior and we never transformed them. The mechanical result of such impressions of anger form the "I"s that exist and live in our psyche and constantly make us feel anger.

Greed. Undoubtedly, many things in ourselves have awakened greed: money, jewels, all kinds of material things, etc. Those things, those objects got into us in the form of impressions, in a different thing, an attraction towards beauty or joy, etc. Such impressions that are not transformed are naturally converted into "I"s of greed.

Lust. I already said that different forms of lust have reached us in the form of impressions, that is, they arose in the interior of our mind as images of an erotic type whose reaction was lust. Since we did not transform those lustful waves, those impressions, that lustful feeling, that unhealthy eroticism, naturally, the result does not make us wait very long for it arrive. The result was completely mechanical: new "I"s were born in the interior of our psyche, morbid "I"s.

Nobody could say he is seeing a tree in itself, he is seeing the image of the tree but not the tree. As Emmanuel Kant said, nobody sees the "thing in itself," you see the images of things; that is, the impression of a tree arises in us, about a thing, and these are internal. The mechanical result does not make you wait long. It is the birth of new "I"s that come to enslave our Consciousness further, that come to intensify the dream in which we live.

When you really comprehend that everything that exists inside us in relation to the physical world is nothing more than impressions, you also comprehend the necessity to transform those impressions. And in doing this, you produce the transformation of yourself. There is nothing more painful than the slander or words of an insulter. If you are capable of transforming the impressions produced inside you by such words, then these

will lose value; that is, they are like a check without funds to cover it. Certainly, the words of an insulter have no more value than that which is given to them by the insulted one. So if the insulted one does not give them any value, I repeat, they remain like a check without funds to cover it. When you comprehend this, then you transform the impressions of such words into something different; into love, into comprehension of the insulter. Naturally, this means transformation. So, we need to transform impressions incessantly, not only present ones but past ones also.

There are many impressions inside of us. We have committed the error of not transforming in the past. Many of their mechanical results are the "I"s that must be disintegrated in order to make the Consciousness free and awake. If you transform the things and the persons inside of you, inside your mind, those impressions, you transform your life. When there is a person in you who is proud of his social status, of his money, but begins to think, for example, that his social status is a merely mental matter, that it is a series of impressions that have reached his mind, impressions about social status, when he thinks that such status is nothing more than a mental matter, when he analyzes the subjectivity of its value, he comes to realize that such status exists in his mind in the form of impressions. The impression produced by money and social status is nothing more than an internal impression of the mind. Only through the fact of comprehending that they are only impressions of the mind, and transforming them, will pride then decay and slump, and humility will be born in us.

Continuing thus with these processes of the transformation of impressions we will continue with something else. For example, the image of a lustful woman gets into our mind; this image is obviously an impression. We could transform that lustful impression through comprehension; it would suffice to think, in that instant, that the woman has to die and her body will disintegrate in the grave; this would be more than enough to transform that lustful impression into Chastity. If it is not transformed it will turn into more "I"s of lust.

Then, it is convenient that we transform the impressions that arise in our mind through comprehension. I believe you are understanding that the exterior world is not so exterior as is normally believed. Everything that arrives to us from the world is really interior. They are nothing more than internal impressions. Nobody could put a tree, a chair, a house, a palace, or a stone in his mind. Everything comes to our mind in the form of impressions, that is all.

Impressions are from a world that we call exterior and is not as exterior as we believed. It is convenient then, that we transform these impressions through comprehension. If somebody greets us, praises us, how could we transform the Vanity that such praiser

provokes in us? Obviously, praises and flatteries are nothing but impressions that arrive to the mind and react in the form of vanity. But if these impressions are transformed, vanity is made impossible. Then, how could we transform the words of a flatterer? Through comprehension.

When one really comprehends that one is nothing but an infinitesimal creature in a corner of the universe, indeed one transforms such impressions of praise, of flattery, into something different. He converts those impressions into what they are: dust, cosmic dust, because he comprehends his own position. We know that our planet Earth is a grain of sand in space. Let us think of the galaxy we live in, composed of millions of worlds. What is the Earth? It is a particle of dust in the infinite, and we, let us say, are microorganisms inside that particle. Then what? If we comprehend this when we are being flattered, we could make a transformation of the impressions related to flattery and praise, and, as a result, we would not react in the form of pride, right? As we reflect more on this, more and more we see the necessity of a complete transformation of impressions.

All we see externally is internal. If we do not work with the interior, we are on the way to error, because then we do not modify our habits. If we want to be distinct, we need to transform ourselves completely. If we want to transform ourselves, we must begin transforming the animal, bestial impressions into elements of devotion. Then, the sexual transformation, the transmutation, arises in us.

The Personality.

Unquestionably, this thing of impressions deserves to be analyzed in a precise and clear way. The personality we have received or acquired receives the impressions of life but does not transform them because it is something dead. If impressions were dropped directly over the Essence it is obvious that they would be transformed because, indeed, the Essence would deposit them in the corresponding center of the human machine.

Personality is the term applied to all we acquire. It is clear that it translates all impressions from all sides of life in a limited and practically stereotyped mode with arrangement to its quality and association. In this respect, in the Work the personality is sometimes compared to a very bad secretary who is in the front room and who is in charge of all the ideas, conceptions, preconceptions, opinions, and prejudices. She has many dictionaries, all kinds of encyclopedias, reference books, etc., and is badly communicated with the three centers; that is, with the mental, emotional, and physical centers. And, as a consequence or corollary, she almost always communicates with the wrong centers. This means that the impressions that arrive are sent to wrong places, that is, to centers to which they do not correspond. Naturally, this produces wrong results.

I will give you an example so you can understand me better. Suppose that a woman attends a gentleman with great consideration and regard. Clearly, the impressions that the gentleman is receiving in his mind are taken by the personality which sends them to the wrong centers. Normally, they are sent to the sexual center. Then the gentleman comes to firmly believe that the lady is in love with him and, as is logical, he would not delay too long before he began making insinuations of a romantic type. Indubitably, if that lady has never had that type of feelings about the gentleman, she would be surprised. This is the result of a bad transformation of impressions.

You see how bad a secretary the personality is. Indubitably, man's life depends on this secretary that mechanically looks for transformation in her reference books, without even comprehending what it really means, and consequently, transmits it without worrying about what could happen, feeling only that she is doing her duty. This is our inner situation.

What is important to comprehend in this allegory is that the human personality that we acquired and must acquire, begins to take charge of our life. This is something too important, unquestionable; it is useless to imagine that this happens to certain and determined people, it happens to all people, whoever they are.

It is obvious that these reactions to the impacts of the exterior world constitute our own life. Humanity in this sense, we can say in an emphatic way, is completely mechanical. Any man, in his life, has formed a set of reactions that come to be the practical experiences of his existence. It is clear that, as any action produces a reaction, actions of a certain type would produce reactions of a certain type and such reactions are called experiences.

Meditation.

What would be important, for example, would be to know our actions and reactions better, to be able to let the mind relax. This question of mental relaxation is magnificent. Lie down on your bed or on a comfortable chair, relax all your muscles patiently, and then empty the mind of all kind of thoughts, desires, emotions, and remembrances. When the mind is in silence we can know ourselves better. Such moments of stillness and mental silence are when we really come to verify, in a direct form, the crude reality of all the actions of our practical life.

When the mind is in Absolute rest, we will see a crowd of elements and sub-elements, actions and reactions, desires and passions, etc., like something alien to ourselves. But they wait for the precise instant they can take control of us, over our personality. This is the value of the silence and the stillness of the mind. Obviously, the relaxation of

understanding, in the most complete sense of the word, conducts us to individual self-knowledge.

So it is that of all life, that is, exterior life, what we see, hear, and live, is, for each person, the reaction to the impressions that get to him from the physical world. It is a great mistake to think that what is called life is a fixed, solid thing: the same for any person. Certainly, there is not a single person that has the same impressions that, with respect to life existent in mankind, are infinite.

Life, certainly, is our impressions about it, and it is clear that we can transform such impressions if we proposed ourselves to do it. But this is a difficult idea to comprehend, because the hypnotism of the sense organs is so powerful. Although it will seem incredible, all human beings are in a state of collective hypnotism.

Such hypnosis is produced by the residual state of the abominable Kundartiguator organ. When it was eliminated from the Human Being, there remained the diverse psychic aggregates or inhuman elements that altogether constitute the "myself", the "himself." These elements and sub-elements, in turn, condition the Consciousness and keep it in this state of hypnosis. So then there exists hypnosis of a collective type. EVERYBODY IS HYPNOTIZED.

The mind is bottled in such a way within the world of the five senses that it does not manage to comprehend how it can be free. It firmly believes it is a god. So, our inner life, the true life of thoughts and feelings, remains confused for our merely intellectual and Reasoning conceptions. Even though, at the same time, we know very well where we really live: our world of feelings and thoughts. This is something that nobody can deny. Life is our impressions and these can be transformed.

So then, we need to learn to transform impressions better. However, it is not possible to transform anything in ourselves if we continue fixed to the world of the five senses.

As I said in past lectures, the Work teaches that if the Work is negative, it is our own fault. From a sensorial point of view it is this or that person of the exterior world, the one you see and hear through these eyes and ears, that is to blame. This person, in turn, will say that we are to blame. But really, the blame is on the impressions that we have of people.

Many times we think that a person is perverse when inside this person is as tame as a lamb. It is very convenient to learn to transform all the impressions we have in our life. To learn to receive, so to say, with gladness, the unpleasant manifestations of our fellow men. Speaking scientifically about the impressions that come to us and about the way to transform them we will say the following: the impressions that come to us correspond to Hydrogen 48.

CHAPTER 2 THE NEED TO CHANGE OUR WAY OF THINKING

First of all, it is necessary to know the laws of the Gnostic Esoteric Work, if we indeed want a radical and conscientious change. In the name of truth we will state that if there is any place where we should begin to work on ourselves, it has to be in relation to our Mind and sentiments.

It would be absurd to begin working with the motor center, for example, which as you already know is related to the habits, customs and actions of such an organ or center; obviously this would be like beginning with absurd fakirism. Incidentally, when we speak of fakirs, there are fakirs in India who raise an arm vertically for example, and maintain it that way for an indefinite period of time until it becomes rigid. There are others who remain in the same place for twenty or thirty years until they become statues and after all this, just what is gained by these fakirs? Obviously, they develop some willpower. We cannot think however that they create the Body of Conscious Will (Causal Body), definitely not.

It is impossible to create any body outside the Ninth Sphere. If it was possible to create any body in the absence of the Ninth Sphere, we would then have been born of the air, in some lake, from a rock, we would not be children of a man and a woman. Therefore, creation occurs in the Ninth Sphere, this is obvious. Therefore, no fakir can create the Body of Conscious Will away from the Ninth Sphere. Nothing is gained therefore, by those who dedicate themselves to fakirism except the development of some willpower. Thus, to begin with the motor center would be absurd. To start working with the sexual center without having the correct information about the body of Gnostic Doctrine is even worse, because he who begins in such conditions does not know what he is doing. He does not have clear Consciousness of the work in the Forge of the Cyclops. Obviously he can commit grievous errors.

Let us remember that the first center is the intellectual center. Second, the emotional. Third, the motor. Fourth, the instinctive and fifth, the sexual center. There also exists the sixth center, the Superior Emotional, and the seventh, the Superior Intellectual Center. But if we do not truly begin with the inferior centers of the human machine, we will commit errors.

Before anything else, we should begin in these studies with the intellectual and emotional centers. We need to truly change our way of thinking; otherwise, we will follow erred paths. Of what use would it be for example, that you attend these classes but do not

change your way of thinking? Here we give you esoteric exercises and you are guided in the doctrine, but if you do not change your way of thinking, of what purpose is all this that you are taught?

You are told that we have to dissolve the Ego, that we have to sacrifice ourselves for humanity. You are told that we need to create the Superior Existential Bodies of our Being, but if you continue thinking like before, with the same mental habits of other times, of what purpose is all this that you are taught, that you are listening to right now? You are told that you have to disintegrate the ego but you continue with your old mental habits, with your senile forms of thought and systems of thought. Therefore, of what use is all this information that you are being given?

The sacred Scriptures clearly speak about “old wine and new wine.” Christ said that no one would pour new wine into an old, hardened leather flask because the old container would burst. Therefore, one needs a new, pliable container for storing new wine. The great Kabir Jesus said that no one would think of mending old clothes with pieces of new cloth. It is unthinkable, for example, to tear a new suit to mend an old one; that is absurd, is it not?

In the same manner, new teaching is like new wine and needs a new flask or storage container. What is this storage container? The “mind.” If we do not abandon our senile forms of thought, if we continue thinking about the habits we once had, then we are simply wasting our time.

We need to change our way of thinking; for new wine we need new containers. Thus, we need to completely change our way of thinking to receive this teaching; that is the heart of the Matter. Because if we receive this teaching but just add it onto our old way of thinking which we had before, to our mental habits, then we are not doing anything. What we are doing is fooling ourselves, if we want to hook the “car” of the Gnostic teachings up to our old “car,” beaten up by time, full of filth and worldliness.

First of all, a container must be prepared to receive the wine of the Gnostic teachings. That container is the mind. It is only in this manner, with a new transformed container, that one can receive the wine of the Gnostic teachings. And that is what I want all the students to understand.

We need to eliminate our negative emotions because these negative emotions prevent a true radical change within. It is impossible to transform ourselves if deep within us we still possess negative emotions. We need to eradicate from our heart the negative type of emotions which are truly damaging in every sense. A person who lets himself be carried

away by his negative emotions becomes a liar, through and through. Pay attention to yourselves, the way you lie, make false judgements and then how you regret doing so. But it is already too late.

Therefore, we should eliminate negative emotions from our nature. Lies are certainly false connections because we weaken the Father's energy, the life of the "Ancient of the Days;" that is to say our "Profound Inner Self" which flows through the inner cosmic organization until it reaches the mind. If we make a false connection, then energy can no longer flow. It is as if the electrical wire is cut so the electrical energy does not reach the bulb which would give us light.

In this manner, lies and deception, as I have said and I repeat, are false connections. When young, one is full of negative emotions and one becomes a liar. This is the crude reality of the facts. If we truly understand and start to change our way of thinking and feeling, very soon this will be reflected in ourselves.

Once one has changed his way of thinking, feeling and acting, then one is perfectly ready to start working on the Mysteries of Sex. We would be committing a serious error if we allowed people to start working at once in the Ninth Sphere without even knowing the Body of the Doctrine. This would be absurd because people who have not changed their way of thinking, who continue with their way of thinking, who continue with their same habits, people who have their same way of feeling, who are victims of negative emotions, cannot understand the Mysteries of Sex without destroying themselves in the process. Then, why is it not emphasized that first one must learn the science so as to then enter the Ninth Sphere to work? Philippus Theophrastus Bombast of Hohenheim, Aureolus Paracelsus, was right in this.

Let us begin then by changing our way of thinking, of feeling. Many receive esoteric teachings, but if they continue thinking as before, as they did twenty years ago, what do they expect? They are wasting their time. If the teachings have been given to people so that they can self-realize themselves and if they continue thinking as before, obviously they are on the wrong path.

I know of a case where some persons have been in the Gnostic Teachings for twenty or thirty years. Very learned, yes, they handle the theory well, but if one examines their habits carefully, one will see that they have the same habits as before. I know of others who are even judicious, who perform their duties, who talk about Love in an excellent manner, who handle the doctrine in an extraordinary form, but I have been observing them and it becomes clear that they act as they did when they were not Gnostics. They act as they did some years back. They have old habits that they had when they knew

nothing of these studies. They continue with these same old habits. What then are these persons doing? Obviously, they are miserably fooling themselves, it is obvious.

In this manner, we must begin by changing our way of thinking, and later our way of feeling, pouring new wine, the Gnostic wine, in a new container, not in an old container, an old hardened flask. A senile mind, full of old habits, of habits that go back twenty or thirty years, is not prepared to receive the wine of Gnosis. A mind like this needs to forcibly go through a total change. If not, it will be wasting its time miserably.

Psychological Sleep

It is not unknown in the Orient that people are asleep. But in the West, people think that they are awake and, nevertheless, do things they do not want to do. They are sent to war when they do not want to, but they still go. Why? Because they are hypnotized! You know that if a hypnotized subject, for example, is ordered to go and kill someone, he will do so. That has already been taken into account in the Penal Code of all the countries of the earth. This occurs in people of all latitudes. They are hypnotized but they think that they are awake.

If they are told that the time has come to go to war, they go to war. They do not want to but they do. Why? Because they are hypnotized. That is very serious, terribly primitive. We need to awaken from this hypnotic sleep. This is true, but how do we awaken from this sleep? If we are content with our mental habits, with our acquired habits or customs, with our systems of Reasoning, with our sentimental habits due to family or heritage, then even if we listen to these Teachings, we are simply wasting our time.

Ask yourselves, why have you come here? With what purpose do you receive these Teachings? If you are here simply out of curiosity then it would have been better for you not to have come. If the Desire to change has truly been felt but you continue satisfied with your old ways of thinking, you are simply fooling yourselves.

If you want to hook up the "car" of Gnosis to your old Morals, worm-eaten by time and rotten to the core, well, you are playing a very silly game which will lead you nowhere. Therefore, let us not fool ourselves. You want to change, I know that, then let us begin by changing our way of thinking.

Each one of us has his way of thinking; each one of us thinks his way is the right way. In reality, the diverse ways of thought in each one of us or of everyone have nothing right in them because we are all hypnotized. How can a hypnotized person think correctly? But you think you are thinking correctly. Herein lies your error. Mental habits are useless. If

you really want to change, you have here the new Teaching. You have here the wine of Gnosis. But please, bring a new container for this wine, not old hardened flasks because new wine makes old hardened containers burst.

It is my interest to deliver the Teaching clearly to all brothers and sisters and to deliver it seriously and this is why I invite you to change your way of thinking. Have you perhaps reflected on what the Consciousness is? Can we possibly compare the Consciousness? Furthermore, there is some light that directs itself from one place to the next, that is obvious.

Where Is Your Consciousness?

One must learn to take advantage of the Consciousness where it is located. Wherever our Consciousness is, that is where we are. You are listening to me at this moment but are you sure that the Consciousness of each of you is here? If it is here, it gives me pleasure.

But are you sure that it is here? It is possible that it is at home, in the bar; it can be at the supermarket and so we are just seeing the Personality of such and such a person here.

In this manner, wherever our Consciousness is, that is where we are. What we have to do is learn to take advantage of where it should be placed. If we place our Consciousness in a bar, it will process itself there; if we place it in a brothel, it will process itself there; if we place it in a market, we will have a good or bad market. Wherever our Consciousness is placed, that is where we are.

Unfortunately, the Consciousness is imprisoned. And a lecherous "I" could take our Conscience to a brothel; a drunkard "I" could take it to a bar, an envious "I" could take it somewhere, to some market; a party "I" could take it to a friend's house, etc. Perhaps to you it seems right to be unable to guide your Consciousness?

I understand that it is absurd to take it places where it should not be and that is obvious. Unfortunately, I repeat, our Consciousness is actually imprisoned and bottled up inside our distinct inhumane elements that we carry within ourselves.

We need to break all the undesirable elements our Consciousness is imprisoned within. But tell me, are we able to do this if we do not change our way of thinking? If we are too satisfied with our senile and extemporaneous old habits that we have in our mind? Would we perhaps worry about awakening our Consciousness? It is clear that we would not.

If it is a change we want, let us change from now on, let us change our mental habits, our way of thinking. When one truly changes his way of thinking, one can then totally change his interior. How can one say that he will provoke a change in his inner Consciousness if he lets it be carried away wherever his “selves” wish to go? We really do not know how to use it and that is truly unfortunate. If we want a change, and a radical one at that, we must also be learning about the Consciousness.

Bodhicitta & The Bodhisattva.

In the Orient, it has been said that before the Bodhisattva is born, there must exist in us the Bodhicitta. But, first of all, what is that which we call the Bodhisattva? Some of you will know and others will not know.

H.P. Blavatsky says that once one possesses the Causal, Mental, Astral and Physical bodies, one is a Bodhisattva. It is the Human Soul, the Causal Soul, dressed with such bodies that is a Bodhisattva. It is the Human Soul covered with the Superior Existential bodies of the Self.

In Mahayana Buddhism, Bodhisattvas are recognized as being only those who have sacrificed themselves for humanity through successive Mahamanvantaras. There are two types of Bodhisattvas, according to Mahayana Buddhism. First, the Pratyeka Buddhas, or better said, the ones aspiring to become Pratyeka Buddhas; these never sacrifice themselves for humanity. They never give their life for their brothers and sisters and it is clear that because of this, they never incarnate the Intimate Christ. The others are truly Bodhisattvas, those who have given up the bliss of Nirvana for love of humanity, those who in distinct Mahamanvantaras have given their blood for humanity. Although preferring to live happily in Nirvana, they have renounced any type of happiness for their brothers and sisters on Earth. They are the only ones who can truly incarnate the Christ.

But let us Return to the Bodhicitta. What is Bodhicitta? It is the Consciousness which is awakened, developed, transformed into the Golden Embryo. It is this, the true ardent armor, that can protect us from the Powers of darkness and which gives us wisdom and experience.

Before the Bodhisattva is born in one's interior, the Bodhicitta comes forth; that is, the awakened and developed Consciousness. You can then see for yourselves the value of that gift called Consciousness. It is a pity that mankind has its Consciousness imprisoned inside the ego. And it is clear that as long as people continue to think as they think now, to feel as they feel now and continue with their same old rancid customs, they will not be

able to awaken their Consciousness. It will remain hypnotized. And, as a consequence or corollary, we can say that the Bodhicitta will never come forth.

When the Bodhicitta, which is the awakened and developed Conscience, surges forth in one, in the aspirant, then the Bodhisattva soon appears. Obviously, the Bodhisattva forms itself within the psychological climax of the Bodhicitta. The Bodhicitta is wonderful.

My dear brothers and sisters, it is truly great when one really changes his way of thinking because it is then and only then that he will work to awaken Consciousness. Then and only then will he make a serious effort which will lead to the birth of Bodhicitta. Before then, it is not possible.

We live in an unfortunately painful world. All of you are full of grief, of Suffering. True happiness does not exist in this world, it is not possible. As long as the ego exists, there will always be pain.

As long as we continue with our rancid forms of thought, we cannot be happy. As long as we are victims of negative emotions, any type of happiness is impossible. We truly need to arrive at happiness.

We will not be able to obtain such a reward if we do not awaken Consciousness. And we will not awaken Consciousness if we continue with the way of thinking we have at this present moment. Therefore, it is necessary to observe what we are thinking. Let us change our old-fashioned way of thinking and prepare new containers for the new wine that is Gnosis. In this manner we shall truly work.

Mechanical Nature.

This world sustains itself with the Laws of Cause and Effect; that is, the Laws of Karma. They are also called Action and Consequence; for example, such a consequence follows such an action. This is a very complicated world. It is a world of associations, multiple combinations and incessant abysses, battles of opposites, etc. In these circumstances, it is not possible that happiness can exist in this world for any length of time.

Each one of us has to pay his Karma, we are full of debts. This Karma obviously brings us more pain and much bitterness, we are not happy.

Many people believe that we could obtain happiness through the mechanics of Evolution. This is a false concept because Evolution is mechanical. The Law of Evolution, along with the Law of Involution, constitute the mechanical axis of the machinery called nature.

There is evolution in the seed that germinates, in the plant that grows and finally produces fruit. There is involution in the plant that is degenerating and finally becomes a pile of firewood. There is evolution in the child that begins to form in the maternal womb, in the creature that is born, grows, develops and lives in sunlight. There also exists involution in the Human Being that ages, degenerates, becomes senile and finally dies. That is completely mechanical.

The Law of Karma is also mechanical when looking at it from the viewpoint of the Twelve Nidanas. What we need is to liberate ourselves precisely from the Law of Karma; we need to liberate ourselves from the mechanical movement of nature. We need to free ourselves and this is not possible through mechanical evolution.

Mechanical evolution is processed according to the Laws of Cause and Effect, the Laws of Associations and Multiple Combination, etc. Whatever is mechanical, stays mechanical. We need to free ourselves from the Law of Evolution and also that of Involution; we need to make a giant leap so as to fall into the Illuminating Void or Cosmic Consciousness.

Obviously then, there exists an antithesis between the theory of relativity preached by Albert Einstein and Cosmic Consciousness, which is known as the Illuminating Void. Whatever is relative, is relative. The machinery of relativity functions with the Law of Opposites. In the battle of the antithesis there is pain, and that is not happiness. If we want authentic happiness we have to escape from the mechanical law of relativity.

The Illuminating Void.

I was barely eighteen years old when I attempted the giant leap to go beyond time and experience; to experience that which is not time, that which we call the experience of Prajnaparamita in its most crude reality. It cannot be overemphasized to you the fact that I had to repeat such an experience three times.

In the Illuminating Void, there exists no conceptual dualism of any type. The machinery of relativity would not function in the Illuminating Void nor can the laws of Mutual Combinations, of mechanical associations, etc., function. They are not possible in the Illuminating Void. All of Einstein's theories would be destroyed in the Illuminating Void.

Undoubtedly, the experience of the Illuminating Void is only possible in the state of Samadhi or, as it is known in India, Prajnaparamita.

In the Illuminating Void, there do not exist forms of any type. One could say that one goes beyond the universe and the gods. In the Illuminating Void, one could find a correct answer to that question, "If the entire universe reduces itself to the unit, to what does the unit reduce itself?"

Such an answer is not possible for the logical mind or at least for the mind that functions according to formal logic. In the Illuminating Void, such an answer is unnecessary but it admits a powerful reality in itself.

"All things reduce themselves to the unit, the unit also reduces itself to all things." Then, we would say, one penetrates that state of Maha-Samadhi, one lives in all things, stripped of everything, and this by itself is already wonderful, sublime and ineffable.

The Illuminating Void is only possible via the great leap and under the condition of having undergone total Buddhist Annihilation. Otherwise, it would be impossible.

In those days I had not undergone the Buddhist Annihilation and obviously, as I approached the Great Reality, Consciousness expanded itself immeasurably. It is obvious that in that situation, not having undergone Buddhist Annihilation, I felt unspeakable terror, which is why I returned to the universe of Einstein's relativity; I repeat, three times did I therefore experience the Illuminating Void.

There exists an intuition of a transcendental nature. In the field of intuition or in the world of intuition, there are different degrees of intuition. Unquestionably, the most elevated intuitive degree is that of the philosophical-religious or philosophical-mystical minds. It is the type of intuition that corresponds to the Prajnaparamita.

Such a faculty, therefore, allowed me to go beyond the world of Cosmic Consciousness (Illuminating Void) to the Great Reality. I want to firmly emphasize to you that this path of Gnosis leads one to the Great Reality. It is beyond the universe of relativity, that is to say, it is beyond the mechanical laws of relativity, beyond, far beyond the Illuminating Void. In the meantime, it is necessary for us to undergo a supreme annihilation so that the Consciousness, converted into Bodhicitta, totally awakened, can achieve this great leap to the Illuminating Void.

I tell you, we have to begin by changing our way of thinking to work correctly on ourselves. We could not conceive of ourselves awakening our Consciousness, developing the Bodhicitta, if we did not first change our way of thinking.

THE GUIDE TO SELF-KNOWLEDGE

By:
Samael Aun Weor

It is necessary to know how to meditate, to understand what the technique of Meditation is, the object of meditation. What do we want to achieve by meditation or through meditation? No one could have his mind in holy Peace with the senile and extemporaneous way of thinking that he has. No one could have peace in his heart if he has not previously eliminated from within himself all negative and harmful emotions.

When a Gnostic Arhat submerges into himself, in those moments he begins to work on some inhuman element that he has discovered through Self-observation. Let us suppose that he discovered anger. He will begin to understand the psychic Aggregate of anger with the help of his Divine Mother Kundalini. He would be able to invoke her so as to ask for her help once he has discovered the psychic aggregate of anger. Then she will set about disintegrating such an aggregate so that in its place, love is born.

As one disintegrates all those inhuman psychic aggregates that we carry within, our Consciousness will begin to awaken.

Much has been spoken of sex in Gnosis, but we must first of all change our way of thinking so as to become more conscious of the teachings. This is the only way that we will successfully work in the Lit Forge of Vulcan.

CHAPTER 5 IMAGINATION AND FANTASY

It is necessary to understand that the true joy of the peaceful heart is neither purchase nor selling; it is only born in us very natural and spontaneous when we have been comprehended in deep the causes of the discontent, the jealous, the envy, the covet, etc. It is necessary to make a distinction between voluntarily directed Imagination and mechanical imagination. Unquestionably, directed imagination is conscious imagination; for the wise, to imagine is to see.

Conscious imagination is the clear means through which the firmament is reflected, the mysteries of life and death, and of the Being.

Mechanical imagination is different: it is formed by the debris of the memory, it is Fantasy. It is worthwhile to investigate it profoundly.

Obviously, people with their fantasy, with their mechanical imagination, do not see themselves such as they are, but according to their forms of fantasy. There exist many forms of fantasy. Unquestionably, one of them consists precisely in not seeing oneself as one really is. There are very few who have the courage to see themselves such as they are, and with the crudest realism.

I am absolutely sure that those here present have never seen themselves such as they are: mechanical imagination makes them confuse the cat with the hare; they see themselves in ways that do not coincide with reality. If I told each of you how you truly are, which distinctive psychological characteristic is yours, I am absolutely sure that you would feel hurt. It is clear that you have a mistaken concept about yourselves. You have never seen yourselves; your form of fantasy makes you see yourself as you are not.

Speaking allegorically, sympathetically, I will only try to make a psychological exploration in a gross manner, without citing names or last names, using symbolic ones instead. Each one of you will understand. What would we say, for example, of Cicerone? What a great man, delirious, completely sure that he was all benevolence. Let us reflect: if we were to tell him the seriousness of his fantasies, he would feel hurt. If we pointed it out to him, he would protest violently: he never killed Popea, he would leave that duty to Nero, he made the heart of his Popea bleed, he would not in any way feel really deluded.

In the presence of this fact we would feel kind. That would be what our fantastic characteristic would tell us, to see oneself in a mistaken way through the prism of an extraordinary benevolence that is obvious.

And what would we say, for example, of he who, longing for the light of spirit, fails? Is it not true that Icarus soared through the air with his wax wings, they melted, and he plunged to the Abyss? However, he did not think thus of himself. He thought he was

faithfully on the right side, he was sure he was taking the right path, that he was a man like no other. Then what would we say for Icarus after falling into the abyss? Did not Ganymede ascend to Olympus upon seeing the end? But Ganymede could also be thrown to the bottom of the precipice.

How many times has the disciple justified himself? He is convinced he is doing very well, maybe he has improved himself a bit lately. Has he been in the presence of the Sacrificial Altar? But, he is sure he has never protested; since he has always done his best in favor of the great cause, without ever failing. In the name of the truth, although it may seem a bit difficult to you, those who have seen themselves such as they are, are very rare.

Aristotle, once and again in his philosophy, convinced that his knowledge was formidable, has made himself more useless, he has caused Suffering; but he lives convinced that he never did anything wrong, he is sure that he is magnificent, benevolent, sweet, etc.

In the name of the truth, we can tell you this: there is only one person that has seen himself such as he is, not more than one among all those present here, just one. The others, all they see of themselves is a fantastic image; their mechanical imagination makes them see themselves not as they really are, but as they imagine they are. So then, my dear brothers and sisters, I invite you to reflection. Try to think if you have at any one time seen yourselves such as you are....

The difference between mechanical memory and Gnostic Esoteric Work Memory must be understood. Mechanical memory takes you to erroneous conclusions. Are you sure you remember your life such as it was? I am not questioning you about your past life, but rather, about your present life. So it is impossible to do so, since there are things that appear distorted in our mechanical memory. For instance, when young, we may remember that we were born in a middle class family, that we lived at least in a clean, tidy house, surrounded by food, clothes, and shelter, and with a few coins in our pockets. However, it could happen that during the span of time and of the years, we keep something distorted in this memory, our mechanical memory.

As children, a few bills seem like millions to us; some little pine trees in our garden or close to our window can seem colossal to us. Because our body is little when we are young, then it would not be strange that when we grow up we could say: "As a boy, as a child, I lived in such a place, my house was magnificently set, with big parks, a beautiful table, and so much money." This is mechanical memory; it is absurd. Thus, the only real memory is Work Memory.

If, by means of retrospective exercise, we could remember part of it, we would see that this middle class child's house was not the palace he once thought it was, but a humble dwelling of a sincere working father. Those fabulous amounts of money that surrounded us were but small amounts to pay the rent and buy food. Mechanical memory is more or less false. If a group of you goes for a trip to Yucatan and sees exactly the same monuments and stones, upon returning each of you will tell a different version of the story. What does this prove? That mechanical memory is unreliable.

There are many times you have told some story to some friend of yours who, in turn, has told it to another. But, as he told it, he added more things and took away others and therefore, it is no longer the same story. He has disfigured it. And the other friend in his turn tells it to another and the story is further disfigured. In the long run, you do not even know the story yourselves; it has become so disfigured that it does not seem anything like the story you told to start with.

Thus is mechanical memory. It does not work right and within it is found fantasy. Mechanical memory and fantasy are related. How can we then control fantasy? There is but one way to control it: by means of Work Memory. Mechanical memory makes us see our life as it is not, as it was not. Through work we pull our life apart and come to discover it just as it is. Then, what does this mean? That, with the memory we store after having worked, it is possible to control fantasy, to eliminate it. And eliminate it radically, yes.

It is convenient, then, to eliminate that mechanical imagination, because it does not permit us in any way to achieve esoteric progress. Look at the lady who is putting makeup on herself, the one who is painting her eyelids, refines her eyebrows, and puts on huge fake eyelashes; she stains her lips with a red color. Dressed in the latest style, how she looks at herself before the mirror, in love with herself. She is convinced that she is beautiful. If we were to say that she was horribly ugly, she would be hurt in her Vanity, mortally hurt. She has a terrible fantasy and her form of fantasy makes her see herself as she is not.

Then, each one of us has a mistaken concept of himself, totally mistaken, and that is terrible. One can feel like a genius, capable of dominating the world, that one has a sparkling Intellect, and be convinced of one's capacities. If you would see yourself truthfully, you would comprehend that what you have in your Personality is not your own, that your ideas are not your own because you read them in such or other book, that you are full of terrible moral lacks. Even fewer are those who have the courage to strip themselves of clothing, to see themselves such as they are.

Each one projects his form of fantasy about himself, and it is in this way that reality has never ever been seen. And that is terrible, horrible.

Thinking out loud, to share with you, we will say that as long as one does not dissolve one's forms of fantasy, one will remain very far from the Being. Just as we disintegrate all forms of fantasy, the Being will appear more and more in oneself.

When one searches deeper into what life is, into what the world is, one discovers that one frankly has not seen the world as it truly is. One has seen it through one's forms of fantasy, nothing more than that. Mechanical imagination: how serious it is. Dreams of fantasy, for sometimes, in dreams, it remains silent, other times it talks, and some other times it wants to bring them to reality. Obviously, the third case is serious.

When a dreamer wants to bring his dreams to life, he commits horrible, crazy things, for his dreams do not coincide with the mechanics of life. The silent dreamer wastes much of his living energy, but is not so dangerous. Those who talk of their dreams, fantastic dreams, can sicken the psyches of other people; but the third, the one who wants to turn his dreams into frank facts of life, that one is out of his Mind, he is crazy, that is obvious.

Continuing with this exposure, we clearly see that mechanical imagination or fantasy keeps us very far from reality, from the Being, and that is truly lamentable.

People wander the streets dreaming: they work while asleep, they marry while asleep, they live life asleep and die asleep. In the world of the unreal, they never see themselves, ever; they always see a form of their own fantasy. Taking away this form of fantasy, as a result, is terribly difficult. Naturally, there are various forms of fantasy; so thus, each one of us has a fantasy "I." This fantasy person has existed from the beginning, and if you are now convinced that this fantasy person is real, of which it is not, that is very serious.

I repeat: how can we control fantasy? There is but one way to control it: the Work Memory, to be sincere with ourselves, to work to eliminate the undesirable elements that we have within. And as we eliminate them, we discover that there is an Order in the Work. Who is the one who comes to establish that order in esoteric work? The Being is the one. That Work Memory permits us to eliminate fantasy from ourselves, it permits us to eliminate this fantasy person.

There are rare instants in life, very rare instants, in which one achieves seeing one's own ridiculousness, moments in which one achieves perceiving one's fantasy "I," one's fantasy person. When this happens there is a very deep moral pain. But later, sleep comes once

more, it searches for a way to straighten everything up, and at last, it consoles itself in fifty thousand ways, forgets about the Matter, and the world remains "in Peace," as always.

It is worthwhile to be sincere with ourselves. This is the only way to really know ourselves, if we truly want the Being to manifest within us, if we truly yearn for reality and nothing else but reality, without an Atom of fantasy. We need the courage to dismember ourselves, to destroy that fantasy person that does not exist. Others know it does not exist, but we believe it does.

Of course, we need to use the scalpel of self-criticism. If not, self-criticizing would not be possible. If we proceed in this way, we will achieve destroying the fantasy "I", we will achieve breaking it into pieces, reducing it to ashes, to cosmic dust. Our objective is to discover the Being which dwells in our depths; but the fantasy "I" eclipses the Being, it keeps one so fascinated with oneself, with what is not real, that one is not able to discover one's own Being.

Do not forget, my dear brothers and sisters, that the kingdom of the heavens is within us, and it has different levels. And the kingdom of the earth is also here within us, and that the highest level of the kingdom of earth does not reach the feet of the smallest who lives in the heavens. But, how to exit the distinct levels of the earth, to at least enter the lower level of the kingdom of the heavens? The first step to the kingdom of the heavens is within us, not outside of ourselves. The one of the earth has distinct levels, some higher, others more refined; but the most refined level in earth is still not the kingdom of the heavens.

To move from the highest step of the kingdom of the earth to the lowest step of the kingdom of the heavens, one needs to change, a transformation. One needs to be born again from the water and the spirit, one needs to unfold into two: earthly personality and psychological man, the inner man.

How can this unfolding into two be produced? A worldly inner man placed on a common level and another in an upper octave within himself. How can the separation of those two types of men be truly produced in us? Do you believe this is possible if we continue with this fantasy personality we believe is real yet is not? As long as one is convinced that the way one is seeing is the true one, this psychological unfolding is not possible, the separation of the inner man from the outer one is not possible. Thus, it is not possible to penetrate the first step of the kingdom of the heavens.

THE GUIDE TO SELF-KNOWLEDGE

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Samael Aun Weor

Obviously, fantasy has the world submerged in the state of unconsciousness it is in. As long as fantasy exists, Consciousness will continue to sleep: we must destroy fantasy.

Instead of fantasy, we must have the Work Memory. So he who practices retrospective exercises to revise his life, finishes off memory, replacing it with Work Memory. So with retrospective exercises we can remember our past lives, and we can end fantasy; in this way, Work Memory and conscious imagination will permit us to enter the way of self-discovery.

CHAPTER 6 MENTAL REPRESENTATIONS

It is necessary to profoundly comprehend all the processes of the Mind, all the reactions, and the psychological surplus which it accumulates, etc. Only in such a way does the ardent flame of Intelligence sprout within us...

Well my dear friends, we have been studying the distinct aspects of the mind, and afterwards we will continue, going deeper into the practical field of love, of interesting facts in the elimination of the psychological aggregates. This is very difficult. Nevertheless, this is not all, there is something else we must watch for. I am referring emphatically to mental representations. For in the world of the senses there are difficult representations such as they are, the objects that surround us, remorse, etc. but representations of the mind also exist.

In the mind there are many representations that we must take into account. Let us suppose we have the representation of a friend for whom we have much esteem in our mind. Somebody very important talks to us about that friend, and all kinds of gossiping and slander arise. We hear all this gossiping. Then, in fact, the image we have of our friend, the representation, becomes altered. Now we do not see her as the kind person whom we saw before, full of harmony, etc. Now this image in our understanding is the appearance that others have given it; possibly that of the bandit, that of the robber, that of the false friend, etc.

At night, perhaps we dream of that friend. Now we will in no way dream with harmony; we see that she attacks us, we see that we attack her, we dream she uses a weapon against us, etc. The image of our friend is completely altered: a representation has been altered. It can be that those who had talked about our friend judged him incorrectly, consciously or unconsciously slandered him, etc., but the representation of the mind remains altered. This is very serious because this representation, in fact, coverts itself into a Demon which comes to hinder our Esoteric advancement. It is a demon that gets in our way, a demon which is an obstacle to our profound inner development. This is, then, a serious error: to give an ear to gossip, to slander, to murmuring, to the "they say that," etc.

Obviously, in our mind there are thousands of representations that can be altered if we take part in negative conversations, if we give an ear to slander, if we hear that 'they say that,' etc. Due to all of these and other things, it is not advisable to give an ear to the negative words of people; to do so is a serious error. Moreover, not only do our

psychological aggregates constitute a burden that we carry inside, but so do the living representations of our psychological Defects. Therefore, we must not forget this Matter about the representation of our understanding.

Walkers of the path, for giving an ear to negative conversations, for Being in huddles where only negative phrases can be heard, you usually deform many representations of understanding; and these, in the world of the mind, consist of real demons which form and create obstacles or a series of impassable obstacles for the awakening of the Consciousness. In this way, we can cite the case of many Gnostic students who, at night, usually have innumerable dreams of a negative type, sometimes they dream they kill another person, etc. It is a most serious matter to carry such enemies inside oneself, in one's own mind. Obviously, the most recommendable thing for our negative representations is to appeal to the annular serpentine power, to invoke Devi Kundalini Shakti so she will destroy these negative representations.

Messages from the Being.

Unquestionably, we must not have such representations, negative or positive, within our minds. The mind should create certain serene attitudes that are at the disposition of the Being, but for that to happen, we need the human Personality to become passive. A passive personality is a receptive personality, it receives the messages that come from the higher parts of the Being.

Unquestionably, such messages go through the higher centers of the Being before entering the mind. This is the advantage of having a passive personality. The mind, disgracefully, is found to be totally controlled by very heavy elements, very difficult aggregates which are related to the world of ninety-six laws, also known as the region of Tartarus.

The personality is active because it is controlled by aggregates of hate, pride, envy, and horrible lust. In real truth, we are nothing but miserable worms in the mud of the earth. If we achieve the elimination of such heavy psychological elements from our psyche, our human personality turns passive and the mind becomes receptive to the messages that descend from the highest parts of the Being through the higher centers of our psyche.

Now you comprehend, my dear friends, the necessity to eliminate those elements which are too heavy. With Devi Kundalini Shakti, in other words, the igneous serpent of our magical Powers, we can, in fact, eliminate these heavy elements. It is a triumph, because in this way we can receive the direct messages that come from the highest parts of the Being. Because of this, I say you must work on yourself.

A receptive mind should be created, a mind that never projects itself, that is always receiving instead of projecting. Obviously, it would be good to accept positive or negative representations in the distinct depths of understanding; such a mind would only bring the messages that come from the highest part of our fellow men. In so much as we continue giving food to the distinct representations of understanding, it will never be a prodigal mind, a progressive mind. In reality, truly, the mind is conditioned by time and by pain. Analyzing in this way we will see that not only must we eliminate the undesirable psychological aggregates, but we also have a very difficult problem I see for inner illumination, and this is that we carry too many representations, apart from all the inhuman psychological aggregates.

If we carefully study the life of dreams, we will find so many vague and incoherent things in them, various subjective and imprecise aspects, so many absurd things, such poor events with no reality. The only motive for their incoherence must invite us to reflection.

As a Gnostic, one must have clear concepts and lucid ideas, radical illumination without vagueness, without any kind of subjectivity. Disgracefully, the representations and the diverse aggregates we carry inside ourselves condition the Consciousness in such a way that they keep it in the very disagreeable state of sub-consciousness, even in infra-consciousness. I invite you to reflection, I invite you to comprehend these indispensable things.

The Silence of the Mind.

In the Oriental world much is spoken of in synthesis. For example, Zen or Chan Buddhism only tells us that we must obtain the calmness of the mind, the silence of the mind with the purpose of achieving the eruption of the Illuminating Void. We are told that there is true happiness in Satori. In the Meditation room we must acquire the calmness of the mind inside, outside, and in the middle. We are told that the mind must get to be like a wall, absolutely still.

Well, I found out that in the meditation rooms of Japan, it is difficult to get to Satori. As much as it may take, some minutes in the best of cases, or one or many hours after, the mind returns to being as agitated as it always was. One gets out of this state of happiness to face the world, fortunately, in a spiritual drunkenness, and ready to fight the Ego. Of course, the "I" soon intervenes to give him a couple punches and get him out of that state of wanting to achieve its elimination.

If we want to be something more than what can be achieved in a Zen or Chan meditation room, we must also have the awakening of the mind, a mind receptive to the infinities

that come from beyond the sky of Urania, an illuminated mind. Could this be possible if we permit psychological aggregates to continue existing in our psyche? Could this be possible if we give an ear to gossip that alters the representation we carry in our understanding? Could this be possible, I tell myself and I share it with you as I think out loud, if we continue giving priority to positive or negative representations?

H. P. Blavatsky has a phrase in *The Voice of the Silence* that I liked. It says:

Before the Gold flame can blaze with serene light,
the lamp must be well cared for, safe from every wind;
worldly thoughts must drop dead at the temple's door...

That phrase of H. P. Blavatsky is portentous, marvelous. I tell you, only in this way is it possible for the mind to become truly calm and remain silent inside, outside, and in the middle; not just temporarily as in a meditation room, but in a continuous manner.

When one studies the distinct creases of the mind, one also comprehends that the calmness and total silence of understanding are not possible as long as the mind is occupied by psychological aggregates and representations. One could object, saying that there exist laudable, clear, and magnificent representations. This is supposed to be acceptable, but it is not. We, as a whole, must be Being. Why must we have things that are not of the Being in our mind? I do not see why we must carry intruders in it. I have comprehended that only the Being must be in the mind, that is all. But as long as that temple is full of strange elements, things, games, huge cabinets of representations and aggregates, it can be said that there exists a deep sleep in the Consciousness, this is unconsciousness.

"A man is known by his dreams," said Plato in one of his books. The day we stop dreaming, the cockroaches we carry in our brain turn into fire. All those absurd incoherencies do not exist, all those morbid, vague, imprecise, tasteless, insubstantial, and odorless states do not have any kind of existence. Joyful is the day in which we stop dreaming, the day in which we no longer dream. When a person dreams no more, he has triumphed. As long as there exist dreams in the mind, as long as he goes to the Psychological Space to project imprecise, absurd dreams, this indicates to us that we have a mind full of garbage, full of all kinds of rubbish.

As I was saying, true illuminates have no dreams. Dreams are for those who are asleep. True illuminates live in the higher worlds, out of the physical body, in a state of intensified wakefulness without ever dreaming. The true illuminate, after the death of his physical body, is awakened in the psychological space. In this way thus, we should reflect on the necessity of getting to the stillness and silence of the mind.

Selecting Impressions.

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When one opens one's doors to negative impressions, not only does one alter the order of the emotional center, which is in the heart, one also alters it so that it becomes negative. For example, if one opens one's doors to the negative emotion of a person who comes to

us full of anger because someone caused him some damage, then one becomes identified with that person's anger and ends up taking part in the matter.

Let us suppose that one opens one's doors to the negative impressions of a drunk who is at a party and one accepts a drink from this drunk. Then later we have another, then two, three, and four and finally one also ends up as a drunk. Let us suppose that one opens one's doors to the negative impressions of a person of normal sex. One ends up fornicating in all kinds of ways. Let us suppose that we open our doors to the negative impressions of a drug addict; we also end up smoking marijuana, with seeds and everything. The conclusion that we arrive at is failure.

This is how human beings infect one another with negative impressions. The drunk infects the drunk, the great assassins infect others, drug addicts infect other drug addicts and then finally, drug addicts multiply themselves, assassins multiply themselves, robbers multiply themselves. Why? Because we always commit the error of opening our doors to negative impressions and this is not the correct way of behaving.

Let us select emotions. If someone brings us positive emotions of light, harmony, beauty, wisdom, love, poetry, and perfection, let us open the doors of our heart. To the beings that bring us negative emotions of hate, violence, jealousy, drugs, alcohol, fornication, and Adultery, we must not open the doors of our heart. Let us close them. Close the doors to negative impressions. When one reflects on all of this one can perfectly modify oneself, make something better of one's life.

We see the representation of a friend who has always helped us, he is kind, charitable, marvelous. Suddenly, someone excited, full of negative impressions, comes to us with a problem. We open the doors to those negative impressions, he is murmuring, he is saying that our friend is a robber, a bandit, a bank robber, and forty thousand other things. All those negative impressions enter our mind. Such an altered representation converts itself into a real demon which obstructs work on oneself. Through all of this and many other things, you can see that this necessity of cleaning the temple of the mind is very difficult, but not impossible.

We need to have a clear mind, a clean temple, without filth, without abominations of any kind. But we must know how to live, it is necessary to know how to live. In practical life disgracefully, people do not know how to live. We blame all of our sufferings and all our sorrows on others, and we are the only ones who truly are to blame.

Let us look at the case of somebody who steals a large amount of money from us. Let us suppose that one of you has fifty-thousand dollars put away in some furniture, in some box in your house, and some relative of yours robs you of those fifty-thousand dollars. Of

course you would suffer horribly. Is that not so? To lose money this way is not very agreeable, it would cause us much pain. You would cry, you would go to the police, you would file a law suit against him, or maybe you would not proceed in this way because of his being a relative, but the Suffering would not be silenced at all. But why suffer like that for fifty-thousand dollars? Because it cost you so much work, that is why you suffer. If you did not have "I's" of attachment to things, to money, you would lose those fifty-thousand dollars and you would be laughing, you would not suffer.

Let us suppose that a man suddenly finds his wife with another man, a difficult case, even more so if he finds her in the midst of adultery. There is no doubt that, confused by the pain, he takes out a gun and shoots the other man on the spot. Why does he do that? He would justify this before the authorities, saying that he found her in the act of adultery so, of course, he was right to do that. That is madness, complete madness, because if this man did not have the "I" of jealousy inside him, if this man did not have the "I" of attachment nor that of jealousy, there would not be anyone who would suffer; he would simply turn his back and leave. He would go and live out the rest of his life beyond what happened to him, realizing that each man is for himself. He feels free of this because she reproved him, she relieved him. If he does not have any jealousy, then there is no pain.

Many times someone suffers because he sees a friend who has a nice house and a beautiful wife. This is called envy, is it not? But if he does not have the "I" of envy, why would he suffer? On the contrary, he would be happy to see his friend doing so well. It is in this way that we must understand that others cannot cause us pain; we ourselves are the cause of our pain. This is the crude reality of life. Disintegrating the ego terminates pain.

The roots of pain are in the ego, and when the ego is terminated, all that remains in us is beauty. That beauty transforms itself into that which is called love and happiness. When the mind reaches these heights it is calm, in silence, it is no longer a mind that projects itself, it is no longer a mind that reacts just because of anything. It receives the messages that come from above, from the superior parts of the Being, it is a mind full of plenitude.

I repeat, not only should psychological aggregates be eliminated, but it is clear that mental representations must also be eliminated, negative ones as well as positive ones. We need to clean the inside of our minds of all rubbish. We need the golden flame to blaze with serene light within the limits of the temple. When the mind is calm, when the mind is in silence, then something new happens.

We say this path is very nice but what do we do with our preoccupations? What do we do with the sufferings which others cause us? It is impossible to acquire a calm mind, a mind

in silence, when we live in an absurd world full of problems and difficulties. Upon disintegrating the inhuman aggregates we carry within, problems and difficulties conclude.

What we need at this present time is to stop our mental laziness and work very hard on ourselves.

These are my words. If anybody has something more to ask about this subject, they may do so with the utmost liberty.

Question: Master, can you explain the difference between a quiet mind and a mind that has been forced to be quiet?

Samael Aun Weor: Well, naturally we must distinguish between a mind that is quiet and a quieted mind, between a mind that is in silence and a mind that has been silenced. In the name of truth, we must emphatically state that the stillness and silence of the mind comes when the ego and the representations of understanding have died. When the mind is at rest, in silence, it becomes receptive, it is left in the hands of the Being and only the Being can do this.

Q: Master, can you give us a practical example?

Samael Aun Weor: Common sense gives the most practical examples. Although many say that it is the most common of senses, I would say it is the least common. Of course, if a thief comes here and you open the doors he will enter, and you will have committed an absurd act; but if a brother comes and knocks on that door steadily and rhythmically you will open the door for him with pleasure. Also if any "John Smith" comes with a few negative emotions, excited because he found a person of the opposite sex for his lust, for his fornication, and he starts talking about pornography and I, very content, open the doors for him, I am opening the doors to a negative emotion. If a drug addict comes over smoking marijuana and he tells me it is very good, and that he, using marijuana, has had such and such perceptions, that he has even achieved receiving messages from beyond, from God knows what, and in his excitement he tells me to try a bit and I have some, I am an imbecile. Is that not so? I have opened the doors to a negative emotion. This is clear, there is no necessity to complicate things.

Q: Master, does this mean that one does evil when one talks about a person, be it good or bad, taking into account that those who criticize do not transform these impressions?

Samael Aun Weor: Yes, one does not have any reason to occupy oneself with others for their doing good or evil: each one is for himself. So it would be better to respect one another's lives and to not open our doors to negative emotions, for that is absurd.

Q: Master, instead of having negative or positive representations, what must we have in order to be able to act?

Samael Aun Weor: For now, there is no other remedy but to work. To work from now on you must dedicate yourself to work on yourself. The day you have eliminated all your psychological aggregates, the day you have eliminated all the representations in the mind then, on that day, things will change. On that day you will open your heart. You will receive the sparks of light that come from the higher aspects of your own Being. You will be an integral person. Begin the work now!

Q: Venerable Master, when one is at work and achieves having perceptions without identifying oneself with them, is this a product of Self-observation?

Samael Aun Weor: The sense of self-observation develops as one uses it. You obviously need to use it because an organ that is not used becomes atrophied. As one observes oneself cautiously, that marvelous sense of psychological self-observation enters into activity. But one has to be, we could say, on mystical watch, searching, self-observing one's own errors. As one observes oneself, the sense of psychological self-observation develops.

Q: Then we must definitely make practices for awakening faculties being in the state we are in, without dying?

Samael Aun Weor: The most important thing is the psychological exploration of oneself, to discover oneself. In all self-discovery there also exists self-revelation. When one admits that one has a particular individual Psychology, one begins to observe one's own errors. When one discovers one has an error, one must try to comprehend it profoundly in all levels of the mind. When one has comprehended the error, then one can reduce it to cosmic dust with help from the igneous serpent of our magical powers. I am referring to Devi Kundalini Shakti, which unfolds and develops in the spinal column. "First search for the Kingdom of God and everything else will be added unto to you."

Q: Can a mental representation create a psychological Aggregate?

Samael Aun Weor: Let us not confuse the terms. Mental representations are one thing and psychological aggregates are another. Mental representations exist from instant to instant, from moment to moment. You yourself, here at this moment, are full of mental representations. But mental representations can be altered, they can convert themselves into perverse demons, but they are representations. No representation could create a new aggregate, representations are of one mind and aggregates are of another.

Q: Venerable Master, then that demon which results from the representation... The method which is needed to eliminate it, is it the same one used to eliminate our psychological "I's"?

Samael Aun Weor: It is obviously so. If one appeals to the igneous serpent of our magical powers so that she will eliminate specific representations, we can receive her help right away, and those representations will be reduced to cosmic dust. The mind must be clear, free. It must be a Temple without dusty stables, where only the flame of Prajna, so to speak, the flame of the Being, blazes.

Q: So Master, then representations are the product of "I's"?

Samael Aun Weor: No, sir, I said that we must not confuse the terms; representations are one thing and psychological aggregates are another. As in the world of the senses, objects are fundamental because objects are really located in the world of the senses; like this, there is also the world of the mind. Representations within the mind are commonly trouble, whether they are positive or negative.

Q: Then what happens if the representations that come to us when we are trying to meditate are of characters very sacred to us?

Samael Aun Weor: When one is in meditation, mental representations commonly come, but if the subject is analyzed then one discovers that such representations are stuck in one's mind, that they have always been there. We need to liberate ourselves. The mind must become clean so that, instead of representations, messages come to us. Messages from beyond are one thing and bad mental forms that come to the mind are another, they are representations.

These representations are one thing and messages another. Messages come, I repeat, through the higher parts of the Being and arrive to the higher mind, in the crystallized mind. They have a new taste. They are not of time. They are beyond time. We have to

open ourselves to the new. Representations do not ever have a new taste, they are of time.

Q: Master, when a representation comes within the field of the mind and the person does not identify with it, but instead studies it, how can one understand this? What results are obtained?

Samael Aun Weor: Well, it always happens to be that it is a representation. During sleep, usually there are representations of a subjective, incoherent, vague, and imprecise type. If the person does not identify with such representations, only studies them and knows what such representations are, usually he finds they are related to many errors of the past. But we must distinguish clearly between representations and psychological aggregates. In the mind, one can have representations of lust from all his friends. These are representations that must be eliminated sooner or later. Aggregates are another thing, they personify our defects. Representations are simply mental forms. The representation of a stone, the representation of a man, and the representation of an animal are simply forms. We must have a free mind, the temple of the mind must be clean, it must be pure.

Q: Venerable Master, can the same work taught in relationship to the Transformation of Impressions be carried out in eliminating representations?

Samael Aun Weor: It is good to try and comprehend a representation before eliminating it in a similar form, as it is done with psychological aggregates. When one comprehends that a representation is nothing more than a form in the mind, thus, one must eliminate it, but you must comprehend it to later eliminate it, and you eliminate it with the force of the igneous serpent of our magical powers.

Q: Master, when there is a transformation of impressions are there still representations in the mind?

Samael Aun Weor: One can digest determined impressions, but one cannot expect those representations one has already stored in the mind to cease to exist. One must manage to comprehend them and to eliminate them.

Q: Until what point is an experience in the inner worlds a mental representation?

Samael Aun Weor: As long as the ego subsists, one is not fit for investigations in psychological space. No one could know the inner worlds of planet Earth if before he does not know his own inner worlds. Nobody could know the inner worlds of the solar system if

before, he does not know his own inner worlds. None of us could know the inner worlds of the galaxy in which we live if before we do not know our own particular individual inner worlds. One cannot be fit for psychological investigation inside the psychological space in which we live as long as we have not disintegrated the ego and have not finished with the representations which emanate from the rustic world of sensation.

Q: Is it possible to leave the body with only 3% Consciousness ?

Samael Aun Weor: I have clearly stated that with only 3% Consciousness no one can become a competent investigator of what happens in our psychological space. Before anything else, people need to increase their percentage of Consciousness so that they can become truly ideal investigators of psychological space. Thus, we need to constantly psychologically explore ourselves on a daily basis until we discover our errors and reduce them to cosmic dust. Only then is it possible to acquire self-consciousness. We need to put so many of our theories aside, so much vagueness, so many incoherencies that do not serve for anything, to be able to convert ourselves into awakened individuals.

In the name of truth we have to say that the world of the mind is a deposit for all mental forms past, present, and future. The world of the natural or universal mind must be studied in depth, profoundly, if we want to understand something about the ego and mental representations. It has clearly not occurred to many brothers and sisters what the difference is between ego and representations.

We have stated emphatically that psychological aggregates, as a whole, constitute that which is called ego. Each psychological aggregate is the personification in itself of some defect of a psychological type. We have also said that within each aggregate there exists a percentage of our inner Consciousness. We have made it clear that through disintegrating those aggregates, we liberate our Consciousness. We were given techniques to follow in our Consciousness.

In our chat, we have added something different from the question of aggregates. I am referring clearly and precisely to this question of representations.

What is the difference between aggregates and representations? This is what we are going to study from here on.

In the practical field of life, a person is an object of the senses. The mental representation or mental image we have of a person is another thing. It is something similar to the difference that exists between a person and her photograph. The person is a person and her photograph is a photograph, and her representation is what it represents. There are

mental photos, and the mental photos we may have of that person are one thing and the actual person is another thing.

This mental photo comes to be the representation of that person. Psychological aggregates constitute the ego, but representations reflect objects in the world of senses.

In the esoteric world, in the inner worlds, in the World of the Mind, such representations are denominated 'effigies' by the Universal White Fraternity. There are millions of them. I will cite an example of the formation of effigies or representations. Many years ago, I still had the bad custom of going to the movies. About twenty years ago, I went to a movie that had a rather lusty flavor, a couple appeared, etc., etc. I saw the movie and cast it into oblivion, I didn't think about that movie anymore. But things changed in the World of the Mind.

One day in this region, I found myself in my Mental Body inside an elegant room. I was sitting beside a table and there in front of me was a very elegant lady. She was the same lady I had seen in the movie, the same features, the same way of walking, talking, etc. Obviously, I found myself before the representation of the figure that I had seen on the screen that had become stored in my Mental Body. An object, we could say, of a loving type with that mental lady that was nothing more than an effigy. Obviously, there was a very serious error, I had created that representation, that effigy.

Suddenly, I found myself forced to descend to the Astral World and I later found myself in a great Temple before a great master and a group of masters. I still remember it as it happened twenty years ago. An Adept gave me a note written in his own handwriting. The order said, "Retreat immediately from the Temple, but with INRI," meaning to say, keeping my sacred fire, since I truly had not committed fornication nor anything of the kind, that was all.

Very grieved of heart, I comprehended my error and I walked towards the entrance of that great temple, but before I left, I resolved to myself to bow down before the priest who was standing beside the door and beg forgiveness. Suddenly, the one who gave me the note, the guardian of the temple, advanced once more and said, "Sir, you have been ordered to leave, obey."

"Well," I said, "it is just that I want to speak to the Venerable One."

"You cannot do so now sir, perhaps later. At this moment he is occupied examining some effigies (representations)." Well, I could do nothing but leave that temple. I came, very grieved of heart, directly back to my physical body.

Already back within this dense vehicle, I concentrated myself on the Christ asking for pardon and I admitted the error of having gone to that place (the movies). I comprehended that I produced an effigy in my mind and begged the merciful one to repeat the test. I was heard, for I received true Comprehension and the next night I was taken to the lady who was in reality nothing more than a mental effigy. When I was going to begin the same "pattern" of the past night, I remembered my intention to correct the error and at once took my flaming sword out and dissolved that mental lady with it. Later, I disintegrated her as a form because she was a mental form. The flame of the sword permitted her to be disintegrated and she was immediately turned into ashes.

Having concluded this labor, I descended to the Astral World once more. Already in possession of my Astral vehicle, I found myself within a great temple the same as the night before. I was then received with joy and festivity. I was congratulated and later, my Inner Buddha instructed me profoundly. He took me to the movie theaters in my Mental Body to show me what such places really are. They are full of Astral parasites, representations created by the attendants of movies themselves, mental forms deposited in those anterooms of Black Magic.

My Inner Buddha instructed me about all the perilous implications of going to movies. He told me that instead of going to the movies I should be going through my past lives, he even made me go through some pages. He later took a sword, broke it and told me, "You can end up just like that, losing your sword, if you continue going to those Black Magic anterooms."

I said, "Sir, I will not Return to those anterooms," and I didn't return.

Thus, many years passed without my ever returning. I confess however, because I must be true to myself, that once they showed a movie about the end of the world according to Michel de Nostradamus. Well, I said, this one could not be bad. It is about Nostradamus, about the days of the end and I went. It was about Nostradamus and his times. I found it very healthy and I was not reprimanded for going to see this movie on this occasion. And I did not dare to go back because I did not want them to pull my ears for getting in too deep.

These modern movies and those with much lust and eroticism are this way... I never returned, the only exception was the one about Nostradamus. Anyway, I recognized it is dangerous to enter those theaters because there are multitudes of Astral parasites that are nothing but representations. Mental forms of persons, of thieves so to speak, created from all that you have seen on the screen. So that in the name of truth, I tell you that psychological aggregates are one thing and mental representations are another.

The dead commonly waste much time in the Devachan. I will not deny that this Devachan is a place of happiness and delights, but the figures that make life in the Devachan agreeable are merely living representations of the families, parents, and friends they left on Earth. In one word, the forms of the Devachan are living mental representations, or effigies. They result in a bizarre nature, that is why I say they waste too much time in the Devachan, but they are happy in this place. They feel accompanied by the loved ones they left on Earth. They do not even remotely notice that this world of happiness is full of mental effigies. If they noticed, they would lose the Devachan for themselves.

In each one of our minds there live many representations of our friends, our families, our parents, and the people we know. It is clear that if someone tells us something about our family, and we change the concept we have in respect to the latter, that figure is altered or that mental effigy is altered and, upon being altered, it takes new characteristics of violence, robbery, ill will, anger, etc. that attack us violently, converting themselves into obstacles to our esoteric work.

In these instants I remember Alexandra David-Neel. It seems like a masculine name but it happens to be the name of a lady, a woman of Tibet. She proposed to create, and this is true, a representation by her own will, a mental effigy, and she gave this figure the form of a Tibetan monk. When someone knocked on the door, instead of her going to open the door, the monk went, and he was physically seen; such was the power with which he had been materialized.

After a certain time, that figure, that representation this lady created intentionally, began taking on dangerous characteristics; he no longer obeyed, he began attacking everyone, even the lady herself. And, of course, this lady was frightened. Everyone in the monastery was dedicated to destroying this effigy. This effigy was so strongly materialized that even though these monks were true experts in the world of the mind, it took them six months of continuous work to disintegrate it. This is the physical materialization of a mental effigy.

We must not open our mind to negative representations because it is very harmful. We should open the doors only to positive impressions. If we open our doors to negative impressions, to someone's gossip, or if we were to go and speak against someone we carry here in our mind, the result would be fatal. The mental effigy or representation we carry within ourselves of any person we have been talking about can be altered precisely by a negative impression. This figure then takes on dangerous characteristics, it turns against us and attacks us violently. It is clear that we carry a multitude of representations within us and, naturally, if any one of them is altered, it turns into one more inner enemy on top of those who already exist.

It is convenient, brothers and sisters, for us to reflect on this. Only if we learn to live intelligently will we attain final Liberation. It is necessary to take care of the mind. The Voice of the Silence says, "the mind that is enslaved by the senses makes the Soul as helpless as a boat lost in the waters by the wind." We need to control the senses and the mind. Many mental birds, thoughts, get into the cage of the mind, of understanding, and they harm us; I am referring to negative representations. Now you will comprehend what I am saying better, that we must control the senses and the mind. You walk down the street and suddenly you see a pornographic magazine in a corner newsstand, you look at it with some obscenity. The result is a new creation, a mental representation. This new representation is an evil bird in the cage of the mind, causing damage and fortifying negative emotions and lust.

Because of this, the senses must be controlled. Disgracefully, people do not even remember to control the senses and the mind, and this is very serious. Instead of reading pornographic magazines which lead nowhere but to the creation of new mental effigies, it is worth while to study books of wisdom, the sacred scriptures, etc. There is no doubt that true initiatic wisdom converts into fire and thereafter into power. My dear brothers and sisters, true wisdom, occult wisdom, is converted into fire, sacred fire, universal fire. I want you to understand that fire is really an unknown element to intellectuals, it is an element whose origin nobody knows. We strike a match and produce fire. Anyone could tell us it is the product of combustion. It is nothing of the sort, because before this combustion existed there existed fire within the arm so that it could move, and that fire was received after combustion. I could better say that, with the match, when the covering is destroyed the substance which produces the fire is destroyed and the flame comes out to the surface.

What really interests us is not physical fire but the Astral signature of fire, so to say, the fire within the fire, the flame within the flame. This igneous or Christic power we could say, is the Solar Logos. And this is what interests us. We know that true knowledge is converted into solar fire. Fire here in the physical world is one thing and fire during its manifestation or in the world of natural causes or in Chaos is something else. There we meet directly with the Lords of the Flame, those who are true fire. We find that power is found in chaos, that electrical creative power which induces all life in the universe. That is what we see in the upper spheres of cosmic creation. This latent fire is a marvelous thing.

Because of these and other things, you will find the necessity of studying this wisdom or this Universal Cosmic Science, the study of Gnosis. Only this knowledge is related with the distinct parts of the Being; it can turn into fire, into living and philosophical fire.

-Much has been said of the Buddhas. There is no doubt that there are Contemplation Buddhas and Manifestation Buddhas. Manifestation Buddhas are creatures who dominated the mind, who destroyed the ego, who did not let negative emotions enter their hearts, who did not create mental effigies in their own mind nor in the minds of others. Let us remember Tsong Khapa who reincarnated in Tibet; he was the Buddha Gautama previously.

The Buddha of Buddha Amitabha is another thing, his true divine prototype. Amitabha is the Contemplation Buddha, and Gautama, we could say, is the Manifestation Buddha, the worldly Buddha or Bodhisattva. We cannot deny that Amitabha expressed himself brilliantly through Gautama. We cannot deny that later Amitabha sent Gautama (the Bodhisattva or worldly Buddha) directly to a new Reincarnation. Then he expressed himself as Tsong Khapa.

These are Contemplation Buddhas, they are masters of their mind, creatures who liberated themselves from the mind. The Lords worship the Great Buddha that we also know as the Logos and they pray to him.

Looking at things from this angle, from this point of view, we comprehend more each time the way to liberate ourselves from the mind, learning to live wisely. If we really want to truly convert ourselves into Contemplation Buddhas, then it is obvious that we need to feel the necessity for final liberation; otherwise liberation will not be possible.

In the name of truth we must say that as long as we are the slaves of mental representations and the ego, final liberation will be more than impossible.

Why do the disincarnated waste their time? I repeat, because of representations. These accompany them in the Devachan and, even though they enjoy an apparent happiness, they are obviously wasting their time miserably. The human race wastes a lot of time with the ego. All of this is more bitter than bile.

The moment has come when we must understand that uncreated light is fundamental, the Desire of life is converted into uncreated light. This uncreated light rises from the depths of the darkness of unbeing. We must yearn for the real light and work with the purpose of being born some day in uncreated light.

Today there are many Bodhisattvas in the world. It so happens that in the past epochs of our planet Earth, during the golden, silver, and copper ages, many entered the mysteries and became Adepts. In other words, they turned into Buddhas, but when the age of Kali Yuga came, the ego became terribly strong. It took the strength from all those ancient initiates because they did not know how to live, they failed before temptations. If this was

not so the ego would not have risen in them. Today many fallen Bodhisattvas walk the face of the Earth. If they took more care of the mind, disintegrated the ego, and proposed to themselves to not create any more mental effigies, they would rise again, victorious.

What is a Bodhisattva? Simply a germ, a Seed. A seed with an etheric microscopic organism that can develop into a celestial being. But if such a seed does not develop, an opportunity is lost and glorious beings who lived in the civilizations of Egypt, Babylon, etc. are now found latent in those seeds that are stored in the endocrine and sexual glands of some people.

If this seed containing an etheric organism achieved development, those beings would be in full possession of their body and would be a blessing to humanity. But unfortunately, the worst enemy of all those fallen beings and of all those dethroned adepts is the mind.

Because of this, I have insisted so much on the necessity of not opening the doors of our mind to negative impressions that can alter some representations and become an obstacle to our advance, inwards and upwards.

This is the motive behind why I have insisted so much upon the necessity to disintegrate the beloved ego. The ego and the Being are incompatible. This is obvious.

Well, I hope you have been able to comprehend what mental representations or effigies are in the world of the mind. Before finishing this talk, I will give you the liberty of speaking so that those who did not understand can ask more questions and they can do so as I said, with confidence.

Question: Do effigies return with the ego or do they disintegrate with the personality?

Samael Aun Weor: Effigies can keep for some time until they begin to weaken little by little. They return sometimes, but not always, and they weaken little by little. When one ceases to interest oneself in this or that effigy, they can no longer feed on us and they begin to dissolve.

Q: Master, one makes Good and Evil representations; do good representations form effigies?

Samael Aun Weor: It is clear that there are good ones. There are positive and negative representations or effigies, but they are merely mental forms. When one learns to live from instant to instant, the possibility of creating such forms disappears, but if one continues living in time, effigies also continue creating themselves in time.

Q: Then we must also eliminate these so-called positive effigies?

Samael Aun Weor: They as much as the others are mere transitory and vain figures that have no true reality, therefore it is better to disintegrate them.

Q: Then negative effigies are the ones that harm us most?

Samael Aun Weor: That is obviously so, these are the ones that harm us most. However, let us look at a positive effigy, let us suppose it is about a friend, for example, and we listen to some gossip about him and we choose to believe it. Then this effigy, now altered, takes the new form we give it and of course, it is converted into an inner enemy which attacks us and can even make us fail.

Q: So the difference between a representation and an ego is that the ego has a part of the Essence bottled up and representations do not?

Samael Aun Weor: That is correct, there is no Essence bottled within any representation.

Q: Venerable Master, is the Vanity of believing oneself to be a good Gnostic a representation?

Samael Aun Weor: Well, that is different. If one has the vanity of believing oneself to be a good Gnostic, that is due to the "I" of vanity; there is no effigy, no representation. One simply feels like the mother of the chicks and like Tarzan's father, that is all.

Q: We assimilate the method to eliminate the ego daily during practice, but to eliminate effigies what method is necessary?

Samael Aun Weor: Thus, as it is above so it is below. By means of the flaming sword among Vulcan's weapons, we can disintegrate an ego that is so burdensome. Some are ruled by 96 laws, some are of 48, of 24, and of 12, and there are also egos of 96 times 1, times 2, times 3, times 4, times 5, times 6, times 7, times 8, times 9... Nevertheless, we disintegrate them with intense work in the Forge of the Cyclops. If we disintegrated it, we would not need so much effort, it would be sufficient with a little attention and only one work on the forge to disintegrate an effigy.

Q: What must we do with effigies we have had since our childhood?

Samael Aun Weor: Well, it seems you are confusing teleogynoric films with representations. If it is a movie you saw in your childhood, the procedure is the same as

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you use to disintegrate the ego. Not much work is needed to disintegrate a representation.

Q: How are representations formed? Because of the ego? Because of the present state of our mind?

Samael Aun Weor: To the senses, it is clear that the different forms of sensation penetrate through the senses and remain there in the form of representations. A Buddha is a creature who has no representations, that is why he (or she) is a Buddha, because he carries no representations in his mind, neither positive nor negative. That is why he is a Buddha, he is whole, total in himself and illuminated. He has, we could say, developed uncreated light, he has self-fulfilled it in himself.

Q: Venerable Master, can a positive representation serve to cure someone?

Samael Aun Weor: Well, only if it is a positive representation. However, after having used it to cure that person, you must disintegrate it, otherwise it will remain bothering you in your mind.

Q: Venerable Master, do mental representations have anything to do with mechanical Imagination?

Samael Aun Weor: When the representation rises mechanically, it is related to mechanical imagination, but when it rises intentionally, it unquestionably happens to be conscious imagination which has taken part to give form to this representation.

Q: We can make for ourselves representations of other people but do we create representations of ourselves?

Samael Aun Weor: One can create any representation one wants to create, just like that lady who created the representation of the monk and who took six months to disintegrate it.

Q: Venerable Master, can you give me an example of a representation we would create?

Samael Aun Weor: Well, you imagine you are a Superman, full of power, and there you make a representation of yourself. One can create positive or negative representations in one's mind.

Q: Master, are the incubus and succubus a variety of effigies?

Samael Aun Weor: Well, it is said that incubus and succubus are a variety of effigies, but I would go further. I simply think that the incubus and succubus are psychological aggregates created by the will of their creator. In this manner, we could denominate them incubus and succubus aggregates in the human psyche, that is all. They steal part of their creator's Consciousness, so they are not mere representations.

Q: Do these incubus and succubus aggregates require a special form of destruction or a special technique?

Samael Aun Weor: I have been reflecting now and I see the necessity to disintegrate them in the same way as any psychological aggregate; they are aggregates created by those who have such a vice.

Q: Would a cleansing help in this?

Samael Aun Weor: Here, the only valuable thing is the spear and the firm work with the Divine Mother Kundalini in the Forge of the Cyclops. No cleansing will be effective there; psychological aggregates are not eliminated with a cleansing.

Q: Venerable Master, could the Essence, out of the body's affections and desires, see things through representations in a more complicated way?

Samael Aun Weor: No, it would see things within crude realism because, for example, while in Samadhi, the Essence achieves living in the Atmic world, in that region in which Atman expresses itself with all its power. One discovers that everything there is bliss. One sees nature such as it is and how it was. To see a photograph of something is one thing and seeing a picture of nature such as it really is, is another. And to see a photograph of that picture of nature is yet another. In this case, that photograph is the representation of that picture of nature.

Q: A person who has died in himself, even though he might have his physical body, a window through which he looks at this physical world, will he see things such as they are?

Samael Aun Weor: Such as they are in themselves. We must distinguish between objective things and subjective things. This has already been well settled by Emmanuel Kant, the philosopher of Koenigsberg, in his "Critique of Pure Reason."

Q: Master, do we form new psychological aggregates when we do not transform impressions? And do we let representations penetrate our mind when we live according to the moment-to-moment philosophy?

Samael Aun Weor: When one lives moment-to-moment, it is clear that one does not produce representations because one lives from instant to instant, this is obvious. Dissolving the psychological aggregates is better than learning to live from instant to instant. As one eliminates the psychological aggregates, one learns to live from moment to moment.

Take into account that psychological aggregates are time, the "I" is time, it is a book of many volumes, but if we disintegrate the "I," we disintegrate time. It is obvious that upon learning to live from instant to instant one fulfills oneself little by little, as one eliminates the psychological aggregates, or one eliminates time as one eliminates the ego. We have been told that Geopash is the worst tyrant and it is true, Geopash is time, and time within us is the ego. When the ego has been dissolved, Geopash has been destroyed. Then time does not exist anymore, let us learn to live thus, from second to second.

Q: Master, would you recommend using a representation to eliminate the ego?

Samael Aun Weor: Well, that results, we could say, in a counter-sense. In common sense, it would be like trying to get an automobile to move by applying the brakes. The automobile would obviously not function. A representation to dissolve the ego is a feculant work in the Forge of the Cyclops.

Q: Master, we achieve seeing things for ourselves as we die, this is what we have heard you say. To see the ego in itself, not a representation of the ego, not an inexistent imaginary ego, no, but as it really is, in other words, to see it with that upper emotional center, that is the only way the ego will truly die. This practice of the death of the "I" becomes sterile in the same moment in which we do not see the ego such as it is, but a representation of the ego.

Samael Aun Weor: Well, this is already a simple a game of the psyche, because in reality, truly, we could not see the ego in itself if we have not developed this sense which makes it possible to see the ego. To see the ego as a representation would be to get trapped in a vicious circle, a form of self cheating.

We are interested in dissolving that which we are feeling, that which is thinking within us in a given moment, that which in a moment is offending others, that which in a moment is feeling lust, that which in an instant is burning our flesh with lasciviousness, that is what

must be dissolved. We need to be practical. This is not about forming in ourselves representations of the ego, but about psychologically self-observing ourselves and disintegrating the ego.

Q: Speaking of self-observation, does this have a relationship to the higher centers of the organic machine?

Samael Aun Weor: Well, obviously the higher centers of the human machine are falsified precisely by the education we have received. This is in such a manner that we will have to purify those centers of the human machine, and this is precisely why the work of the inner self-development of the Being is so difficult. There are two things that impair us, two things that prevent our self-development. We refer precisely to the false education received during the preparatory age and to heredity. Our terrestrial father and our terrestrial mother had determined habits, determined erroneous and non-erroneous customs, but customs anyhow. They, in their turn, have them because they inherited them in their genes from their grandfathers. Our grandfathers had the same customs because they had inherited them from our great grandfathers and so on. In such manner that, due to the inheritance we carry in our genes, there exists a tendency to repeat the same errors as our ancestors, and they are so deeply-rooted in ourselves that we do not even notice them. This is in such a way that the very bad education received during the preparatory age is a hindrance to the self-development of the Being.

Q: Master, are mental representations always of the mind or are there also effigies of emotional, instinctive, and sexual type?

Samael Aun Weor: All effigies are mental because in the end they are of the world of the mind. The mind is the mind and the Being is the Being. The Astral World is nothing but condensed mind, the physical world is nothing but condensed mind. It is in this way that we must think that effigies are mental, that is obvious.

Q: When we listen to someone and a representation passes through us, what do we do?

Samael Aun Weor: If you are paying full attention, there is no reason for these manifestations to come. But, if one is not paying full attention when one is listening, other things arise in the mind: negative thoughts and recollections. If one is fully concentrated in a natural way, spontaneously, there is an impossibility for such negative thoughts and recollections to arise. If they arise, it is because one is not paying full attention to oneself. Therefore, we must stay more attentive.

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By:
Samael Aun Weor

Q: When one is working with imagination, how do we know if we are forming mental effigies?

Samael Aun Weor: Thus, the sleeper remains asleep. What is he going to know! Awaken, then you will know that is the crude reality of the facts. What is a person going to know if they are asleep!?! We must awaken!

CHAPTER 7 THE ORGANIZATION OF THE PSYCHE

Many shades of false morality are hidden behind blind beliefs, behind unbelief and skepticism, also behind many mistaken concepts of respectability which are false. Under such shadows the psychological “I” is strengthened.

Let us start our lecture that we could denominate ‘Intuition’ First of all we must begin from the foundation; the Human Being. Where did we come from? Where are we going? What is the reason for our existence? What do we exist for? Why do we exist?

Behold, we have here a lot of questions that we must clarify and resolve. A child is born, and as a fact he receives a physical body in a gratuitous form, this is obvious. This physical body is marvelous. It has about 15,000 x a million neurons that are in the service of the child, and it cost him nothing.

While the child is growing his Sensual Mind is Being opened little by little. This sensual mind in itself and by itself gives the child information through external sensorial perceptions and it is precisely with the information granted through such perceptions that the sensual mind always elaborates the contents of it’s concepts; because of this, our present mind can never know anything about reality. It’s Reasoning processes are subjective, they move within a vicious circle, the circle of external sensorial perceptions, this is obvious.

Now you will comprehend by yourselves, maybe a little more clearly, what subjective reasoning is in itself, but a complete differentiation between subjective reasoning and objective reasoning must be done. It is obvious that the child has to go through all the educational processes; kindergarten, elementary, high school, and university. The subjective reasoning is nourished with all the data that these distinct scholastic institutions grant unto it. But truly no educational institute can give to a child, youth, or teenager existing data about that which is not of time, about that which is reality.

Truly, the speculations of subjective reasoning always arrive at Intellectualism, at the absurd field of utopism or, in the best cases, towards simple opinions of a subjective type, but never to the experience of the truth, never to experience that which is not from time.

On the other hand, objective reasoning, that disgracefully does not receive any instruction because there is no school that teaches it, remains abandoned.

Undoubtedly, objective reasoning processes obviously conduct us towards exact and perfect postulates. The child is always subjectively educated from place to place; for him no form of superior instruction exists.

All data, all scholastic matters, all family matters, etc. that the senses grant to the subjective mind of the teenager are merely empirical and subjective and this is pitiful.

Towards the beginning, the child has still not lost the capacity of astonishment. Obviously the child looks in wonder on any phenomena. A beautiful toy awakens in him this astonishment, and with this toy the child plays. This capacity of wonder disappears as the child grows, as his sensual mind receives data from school and collage. Finally the instant in which the child becomes a youth arrives and the young boy has already completely lost this capacity of astonishment.

Unfortunately the data that one receives in collages, schools and educational centers only serve to nourish the sensual mind, and nothing else. In this way, actually with these educational systems, from schools, academies, and universities the only thing that we can really achieve there is to make for ourselves an artificial Personality. To give an account of this, in reality, truly, the knowledge that is studied in Humanities will never serve to form the Psychological Human Being. In the name of truth we have to say clearly that the topics that are actually studied in educational institutes don't have any real relationship with the distinct parts of our Being. Therefore, these topics serve only to:

First: Falsify the knowledge of the five cylinders of the organic machine.

Second: To take the capacity of astonishment away from us.

Third: To develop the sensual mind.

Fourth: To form a false personality within us.

Therefore, it should be clearly understood that the sensual mind cannot produce any radical transformation in any way within ourselves. It is very convenient to understand that the sensual mind can never take us from the autonomism and mechanicity, in which we find the people of all the world, even if they appear to be people of a very cultured mind.

Its one thing to be an animalistic human being, an Intellectual Animal, certainly it is quite another thing to be a true Psychological Man. Naturally, when I use the word "Man" I also mean Woman. But this must be clearly understood.

THE GUIDE TO SELF-KNOWLEDGE

By:
Samael Aun Weor

We were born with a marvelous physical body, but really we truly need to make something more. To form a physical body is not difficult, because we inherit it, but to form a Psychological Man is very difficult. We do not need to work upon ourselves in order to form a physical body, but it's very obvious that we need to work upon ourselves in order to form a Psychological Man.

As a Matter of fact, in order to create a Psychological Man, who is a true Man in the most complete sense of the word, we need to organize the psyche which is disorganized.

The Master Gurdjieff said that the organic machine doesn't have a Psychology. I have to strongly disagree with him on this matter. A psychology really exists within any organic machine that we mistakenly call Man. The fact is, that this machine is very disorganized, and this is different. If it is true that we want to create the true Man, who is the Psychological Man, then it is urgent, unpostponable, and undeferable that we organize this psychology within the intellectual animal.

Let us then see the difference between the intellectual animal, mistakenly called Man, and the true and authentic Psychological Man. If we want to create such a Man within, then we need to work upon ourselves. Nonetheless, there is a struggle within us because the sensual mind is the clear enemy of the superior mind.

The sensual mind is identified with any circumstance, for example, if suddenly we find ourselves at a sumptuous banquet and we identify ourselves a great deal with the food we will convert ourselves into gluttons or if we get identified with the wine, we end up drunk. If we see a person of the opposite sex in front of us who is fascinating and interesting, we will become very identified with that person and end up fornicating or simply, we are changed into adulterers. To create the Psychological Man in these circumstances, in this way, is not possible.

If in some way we have to start the work of creating the Psychological Man, this will come from real, true work on ourselves, without ever getting identified with any circumstance, while observing ourselves from instant to instant, from moment to moment. There are some people who are mistaken about the path.

There are societies, schools, orders, lodges, religions, sects, which pretend to organize the human psyche by means of certain golden maxims. Communities that pretend to achieve something that they call purifications or Sanctity by means of such maxims. It is urgent that we analyze all of this.

It is obvious that any type of ethical or religious maxim can never serve as a pattern for the distinct events of life.

For example, a maxim that is structured with superior logic, like the logic of Ouspensky, will never truly create a new cosmos, neither a new nature. To strictly subordinate ourselves to a maxim with the purpose of organizing our psyche would be absurd. Obviously this is significant of converting ourselves into slaves.

Therefore, it is convenient that we should reflect upon many ethical catalogs and moral codes that are held as Golden Maxims.

Moreover, there is a lot that needs to be analyzed before entering oneself in the work of the organization of the psyche. For example, a demonstrative annunciation, even if very wise and perfect, could still be unquestionably false, or even worse, intentionally false.

Accordingly, in order to anticipate a transformation within ourselves, we have to become a little more individualistic. I am not saying to become selfish, this must be understood. We must learn to think better, in a more independent and perfect way, other than through many sacred sayings, through many Golden Maxims, and as already mentioned, through aphorisms that all the world considers perfect. These Maxims will never serve as patterns of measurement in order to achieve the authentic transformation and in order to achieve the organization of the psyche within ourselves.

The fact of the matter is to organize the interior psyche, and we have to leave all the subjective rationalism in order to get to the root of the matter. To confront our own errors as they are without justifying them does not mean that we must flee from them. Do not intend to excuse them. There is a need to become more serious in the analysis. We must be more judicious, more comprehensive.

If we truly do not search for evasiveness, then we can work on ourselves in order to achieve the organization of the Psychological Man and stop being intellectual animals, as we are at this very moment.

Psychological Self-observation is basic. Truly, to observe ourselves from instant to instant, from second to second is necessary. What is the purpose of self-observation? The discovering of our different types of psychological Defects. But, they must be discovered in the field of action, by directly and judiciously observing them, without evasion, without justification, without any type of escape.

Once a defect has been discovered, then and only then, we can comprehend it, and when we attempt to comprehend it we must, I repeat, be severe with ourselves. Many, when they attempt to comprehend an error they justify it or evade it, or try to hide it from themselves. This is absurd. There are some little Gnostic brothers and sisters who, when discovering this or that defect in themselves they begin with their mind, as we will say, their theoretical mind, to start to make up speculations. This is very grave because as I already said and I repeat again in this moment, speculations of the merely subjective mind forcibly dump themselves into the field of Utopianism, this is obvious.

Therefore if an error is what we want to understand, then mere subjective speculations must be eliminated and in order for them to be eliminated, to have been directly observing the error is necessary. Only like this through the means of correct Observation it is possible to correct the tendency towards speculation.

Once we have integrally comprehended any psychological defect in all of the levels of the mind, then one can have the luxury of breaking and disintegrating it, reducing it to ashes, to cosmic dust. Nevertheless we must not ever forget that the mind by itself cannot radically alter any defect at all.

The mind by itself can label any defect with different names, pass defects from one level to the other, to hide them from itself or to hide them from other defects but never can it disintegrate a defect.

Many times I have taught here that we need a power superior to the mind, a power that can truly reduce to ashes any defect of a psychological type.

Fortunately this power exists in the depth of our psyche. I'm clearly referring to Stella Maris, the Virgin of the Sea, a variation of our own Being. She is a derivative of our Being. If we concentrate ourselves on this variant force that exists within our psyche, that force that some civilizations denominated as Isis, others Tonantzin, others Diana etc., then we will be assisted and the defect in question can be reduced to cosmic dust.

Any psychological Aggregate, vivid personification of this or that error, once it has been disintegrated something is liberated, this is what is called Essence. It is clear that within any of those bottles which are known as psychic aggregates, some Essence or animated Consciousness exists, bottled up. So when breaking this or that error the percentage of Essence which has been placed or embottled there is liberated.

Each time a percentage of Buddhic Essence is liberated the percentage of Consciousness increases as a fact. Likewise while we are breaking these psychic aggregates the

percentage of awakened Consciousness will multiply, and when the totality of the psychic aggregates is reduced to ashes likewise the Consciousness will awaken in its totality.

If we just break fifty percent of the inhuman undesirable elements then obviously we will possess fifty percent of objective awakened Consciousness, But if we attain the destruction of a hundred percent of our undesirable elements we will attain as a fact and for our own right, one hundred percent Objective Consciousness. Thus, based on incessant multiplications our Consciousness will shine each time more and more, this is obvious.

To attain Absolute awakening is what we want, and this is possible if we march on the correct path. If we do the contrary then to attain this will be impossible. This is clear.

In any case in the same way that we are diminishing the undesirable psychic elements that we carry in our interior, distinct siddhis or luminous faculties will bloom within our Psyche and when the Buddhist Annihilation has been achieved, truly then we will achieve the most absolute illumination. This word "Buddhist Annihilation" bothers very much other determined organizations of a pseudo-Esoteric, pseudo-occult type. For us instead of this word sickening us, it really pleases us because to attain one hundred percent Consciousness is what we long for.

There are many that would like to achieve illumination, there are many that feel themselves bitter, who suffer within darkness, who suffer through the bitter circumstances of life.

Illumination is something that we long for, but illumination has to have a reason to be; the reason for illumination to be is the Dharmadatu. This word of Sanskrit origin sounds very strange to the ears of the people present here. Dharmadatu comes from the root word "Dharma."

Someone can disintegrate the undesirable psychic elements that we carry in our interior, but nevertheless this one can not achieve the radical illumination because something enters into the game here and this is called the Third Factor for the Revolution of the Consciousness: the sacrifice for humanity.

If we do not sacrifice ourselves for humanity, to attain absolute illumination will not be possible, because I repeat, the reason for illumination is the Dharmadatu.

It is obvious that if we disintegrate the Ego we will receive our payment. It is true, really true, that if we create the superior existential bodies of the being we will be paid. We

cannot deny that if we sacrifice ourselves for our fellow men we will be paid. All of this is undoubtable.

Therefore in order to achieve absolute illumination we need to work with the three factors for the revolution of the Consciousness:

TO BE BORN; meaning the creation of the existential superior vehicles of the Being;

TO DIE; meaning the disintegration of the ego in its whole totality;

and the SACRIFICE FOR HUMANITY.

Behold the three factors for the revolution of the Consciousness.

Anyway as I was telling you we need to know how to work upon ourselves. We need to organize the Psychological Man within each one of us. First of all before we achieve the absolute illumination the Psychological Man must be born in us and he is born in us when the psyche is organized. There is a need to organize the psyche within ourselves here and now.

If we work correctly we will organize the psyche. For example, if we do not waste the energies of the emotional center, if we do not waste the energies of the mind, or the energies of the motor/instinctive/sexual brain, then it is obvious that we will create or we will build, give form to the second psychological body with the savings of such energies in ourselves: this is the body of emotions, denominated Eidolon.

Undoubtedly, if we liberate ourselves from the sensual mind then in reality we will achieve the savings of the intellectual energies. With such energies we can nourish the third psychological body or individual mind. When I pronounced myself against the sensual mind, I want the brothers and sisters to clearly understand that I am not putting aside my recognition of the usefulness of the sensual mind and that we need to live in perfect Equilibrium whilst knowing how to drive the superior mind and knowing how to drive the sensual mind.

Because if one does not know how to drive the sensual mind then one forgets that there is a need to pay the rent, one forgets that there exists a need to eat in order to exist, one forgets there is a need to get dressed and not wander on the streets completely negligent, not accomplishing his duties in life. Therefore the sensual mind is necessary, but there is a need to know how to intelligently drive it with equilibrium, meaning: the superior mind and the sensual mind must be equilibrated in life.

Some people only preoccupy themselves with the sensual mind. For example, certain hermits that live in the caverns of the Himalayas forget that they have a sensual mind. To simply disregard this mind just like that is absurd. There is a need for the sensual mind to function in a equilibrated form in order for one to accomplish his duties of life.

The struggle between the superior mind and the sensual mind is frightful. Let us remember the Christ when he was fasting in the wilderness. A Demon was presented in front of him and told him "All of the kingdoms of the world will be granted unto thee, if thou kneel and worship before me." In other words it is the sensual mind tempting him, and the superior mind answers him saying, "Satan, Satan, it is written you must obey and worship the Lord your God."

Jesus never let the sensual mind dominate him, but the meaning of this is not that the sensual mind is useless, It happens that there is a need to have it under control. It must march in perfect equilibrium with the superior mind.

When striving for the organization of the Psychological Man obviously a frightful struggle will happen between the two minds, between the superior, which is the psychological one and the sensual one. The sensual mind does not want to be involved in anything related with the superior mind. The sensual mind enjoys when it is identified with a scene of lust or when it is identified with a painful event of the street or when it is identified with a glass of wine, etc. and the psychological mind is violently against it. I am going to illustrate this with an example

I was traveling in a car, someone was driving that car. We were driving on the left lane of the street and on the right lane a lady was driving another vehicle, suddenly the car that was being driven by such lady changed direction intent on going to a supermarket which was on the left side of the street. It is obvious that driving in the right lane she should've turned in a more correct way in order to go to the supermarket. If the supermarket was on the right side, then she would have turned right with no problem, Absolutely not caring a bit about this situation, this lady then turned left, this of course ended up with her crashing into the car that we were riding in.

The damages for her car were not so grave, they were minimal. But here comes the interesting part of the story, the car in which my insignificant person was riding, was being driven by someone who recognized that this was not his fault, and truly it was not his fault, he was not guilty of crashing into this other vehicle that suddenly appeared in front of him. By turning violently at the moment while he was driving on the street. Naturally he presented his allegation to the lady in question. But this lady was insisting that she was

right. Of course this was manifestly absurd; any traffic officer would have disqualified her claims immediately.

Nevertheless she insisted on calling the insurance company in order to arrange the problem. After a couple of hours the insurance company did not arrive and this lady insisted that she should receive payment of 300 pesos (pesos are the currency of Mexico), that was more or less the cost of the damages, for the repair of her vehicle that she herself destroyed.

The occupants of the car that I was in and the driver was definitely angry in a very big way and even if any of them could have paid her they were not in any position to do it. Such was the anger that they were having. I decided, on my part, not to identify with this circumstance because our psychological discipline, our psychological Judo teaches us that in such cases one must not identify. It is obvious that I remained serene in accordance with our psychological Judo.

However time was passing by, two hours and possibly many more. We waited because the insurance agent was not showing up. At that end this lady very respectably approached me because she saw that I was the only one that was serene, the rest of the occupants were all very vociferous. She said “ Sir, if you would give me at least 300 pesos then we could be finished with this discussion since I am wasting my time and actually all of us are wasting our time.”

“But if you observe the positions of the two cars, you will see that you were coming from the right lane and if you wanted to turn left you should have been in the left lane, however you intended to enter the supermarket from the right lane when the left was already occupied, it is not possible to try to enter in this way. Any traffic officer would disqualify you.”

“But sir, what are we doing by wasting our time since the insurance agent is not coming.”

“O.K., take your 300 Pesos and leave in holy Peace, there is no problem anymore. Go on your way.”

It is obvious that there was a general protest from the others, they were very indignant not only against this lady but also against me. Such was the state in which they were, and they could not do anything but protest.

They were absolutely identified with the event and of course they judged me as a fool, etc., etc, etc. and other sorts of names. Of course one of the occupants directly

approached the ladies with the purpose of insulting them because there were many, the one that was driving and her acquaintances. I approached and said to this lady "Go ahead, leave in holy peace and do not pay attention to their insults."

Well, this woman left very happy and from afar gave me a last salutation, and then the car was lost on the streets of the city. We could have kept waiting for three, four, six hours, even the whole afternoon, and quite possibly until that night we could have waited until the insurance agent finally arrived in order to get to some foolish arrangement.

Really there was not a grave problem. The damages of her car were minimal, although the occupants of the other car had money they were in no way prepared to pay her. They were so identified with the scene that obviously they didn't have any Desire, as is said, to twist their arm. I certainly saved them from a great deal of problems and obnoxious details. Possibly I even saved them from going to court, I averted for them fifty thousand foolish deeds, bitter deeds, and arguments. But they were so identified with this event that they didn't realize the good that I did for them. This is how people are.

Therefore my dear friends in reality, truly you must understand that to identify oneself with circumstances always brings problems, It is absurd to identify oneself with circumstances, completely absurd because the energies are wasted. With which energies will we organize the Astral Body if we allow ourselves to be driven by explosions of anger, explosions of frightful rage, and those irritations that do not have a reason for being? And all of this because we identify with circumstances.

With which forces can one give oneself the luxury of creating an individual mind if truly one squanders the intellectual energies wasting them on foolishness, like the similar act that I have been talking about? The creation of the second body invites us to save the emotional energies and the creation of a third body which can be called the intellectual body or individual mind, makes us comprehend the necessity to save our mental energy.

Now then, if we truly do not learn to leave aside the mechanical antipathies, if we are always full of evil will towards our fellow man, with which energies will we create the fourth psychological body, the Body of Conscious Will (Causal Body)? It is because there is a need to create all of these superior vehicles if we truly want to create the Psychological Man within ourselves, or to give form to it or to build it within ourselves.

We know well that someone who possesses the physical body, a second body of an emotional/psychological type, a third body of an individual mental type and finally a fourth body of a conscious volitive type, can give himself the luxury of receiving the animated principles in order to convert oneself into a Man, this is undoubtable. But truly

if one squanders his motor/vital/emotional/mental and volitive energies by identifying himself with all the circumstances of life then it's obvious that he will never organize the psychological bodies. They are so indispensable in order for the Man to appear within each one of them.

Therefore when I am speaking of the organization of the psyche, it must be understood that we must know how to handle and utilize these energies. We should not to identify ourselves, nor forget ourselves in order not to waste our energies foolishly. When one forgets the self then one identifies oneself and when one is identified then cannot give form to the psyche, one cannot make the psyche become intelligently structured within itself because one squanders the energies foolishly. To understand this is urgent, my dear brothers and sisters.

Therefore a true Man (or Woman) is one that has saved his energies and that has built the Superior Existential Bodies of the Being by means of the same energies. A true Man is one that has received his animated and spiritual principles, a perfect Man is one that has disintegrated all of the psychic inhuman elements.

A real Man is the one who has formed the interior Man inside himself instead of those undesirable elements (ego). Therefore, what counts is the interior Man. This interior Man receives his payment, the Great Law pays him, because this interior Man is awakened and because he has disintegrated the ego. This is the real, true Man who sacrifices himself for his fellowmen. Obviously, this is how he attains illumination.

So to create the Man is a beginning; it is what is fundamental and it is achieved by organizing the psyche. But many preoccupy themselves exclusively with the development of Powers or inferior siddhis instead of dedicating themselves towards organizing their own Intimate psyche and this is really absurd. Where are we going to start? With the organization of the psyche? Or the development of inferior powers? What is it that we want? We have to be judicious in the analysis, judicious in our longings. If it is powers that we looking for we are just wasting our time miserably. I believe that what is fundamental is the organization of our inferior psyche, this is basic.

If you understand this in yourselves and work on yourselves then you will be able to give form to the psyche, then the real Man, the true Man will be born within you.

You must understand this. Instead of searching for inferior siddhis or inferior powers as we said it is better to give form to the psyche. A transcendental power exists that is born within any human being that truly has worked upon himself. I want in an emphatic form to refer to Intuition, and I mention this so that you will stop coveting powers. But what is

this faculty? It has been said to us that this faculty is related to the pineal gland, I do not deny this. But what is important is to explain what its functions are.

How are we going to define Intuition? It is a direct perception of the truth without the depressing process of options.

Well this is a good definition, but I've found it very incipient. This definition is used by all of the little pseudo-esoteric and pseudo-occult schools which are around. Analysis invites us to go much deeper in this matter.

What is Intuition? It is the faculty of interpretation. Possibly Hegel with his dialectic tried to define it based on the Chinese philosophy of the yellow race.

A Chinese Empress did not understand this matter of Intuition very well. A wise man explained unto her that it was the faculty of Interpretation. This definition is correct, yet she didn't understand.

Then the wise man brought her a lit candle and placed it in the center of the hall, and around it he placed ten mirrors as well. It is clear that the flame of that candle was reflected in one mirror, this flame was in turn projecting a flame onto another mirror, and this other mirror was projecting it onto another, and this one to another. Thus they noticed that these ten mirrors were mutually projecting the light one to another.

A marvelous play of lights was formed, a play with interpretation. Then the Empress understood. Behold the faculty of Intuition.

If somebody has achieved the Buddhist Annihilation, if somebody has achieved the construction of the superior existential bodies of the Being, if He is really a true Man in the most transcendental sense of the word then the faculty of Interpretation will be a fact within him.

Let us take into account that one is contained within the cosmos. I said that one is part of the whole. Much exists within the microcosmic man, nevertheless the totality of oneself is nothing but one part of the whole.

We already know for example, that within the Ayocosmos, meaning the Infinite, the Macrocosmos is contained. Within the Macrocosmos, the Milky Way, the Deuterocosmos, the solar system is contained.

Within the Deuterocosmos the cosmic Sun is contained, and within this cosmic sun the Cosmos Earth, the Mesocosmos, is contained. Likewise within the Mesocosmos the

Microcosmos man is contained, and within the Microcosmos man the life of the infinitely small, the Tritocosmos, is contained.

Within one cosmos there is another cosmos and within this cosmos there is another one, and in totality we have seven cosmos and these are contained one within another. Therefore within ourselves there is an inferior cosmos, it is clear that it is the Tritocosmos; and a superior cosmos, and it is now clear that it is the Mesocosmos. We are between a superior cosmos and an inferior cosmos. We are also very related with our parents since they originated us; likewise from ourselves, our children and grandchildren come. All of us are interpreting each other mutually.

Undoubtedly my dear friends, existence in any way, that is to say, it's birth, it's development, it's death remains reflecting itself as well within the true Man that has attained the Buddhist Annihilation. Therefore this Man can say, "I know the history of this planet." The whole Mahamanvantara can reflect itself in the fingernail of an authentic Man and it would be reflected with such exactitude that this Buddha would not ignore anything.

Everything that could happen within an entire nation could reflect itself in the psyche of a Man or Woman that has passed through the Buddhist Annihilation, it would reflect itself with such exactitude, with such precision, with such detail that this one would not ignore not even the most insignificant event.

Therefore deduce for yourselves and infer into what I have said about what Intuition is.

The faculty of Interpretation. If we achieve the reflection of the history of this Galaxy within ourselves.

Can we ignore something related with this? Of course not. The galaxy with all of its processes can be reflected within our psyche so naturally, my dear brothers and sisters, just as the candle in the example that I gave you related with the ten mirrors that served to illustrate the story of the Empress.

If all circumstances can be reflected upon within the psyche of a Buddha of Contemplation, because this one no longer has any inhuman psychic aggregates to disintegrate, then this one achieves, as a fact, through the means of Intuition, what we would define as Consciousness.

To attain Illumination is possible, but do not forget my dear friends that Illumination has its laws. The reason for Illumination is the Dharmadatu, in other words Dharma.

CHAPTER 8 ABOUT THE SOUL

The truth is that before the individual acquires new Powers he does not even remotely know or possess, he must acquire powers he mistakenly thinks he has, but really does not.

Before all, it is necessary to know the way which takes us to the Intimate Self-realization of the Being.

It is urgent to comprehend the necessity to crystallize within us that which is called Soul. Jesus the Christ said:

“With patience shall you possess your Souls.”

Also, before all, it is good to understand what the Soul is. Truly I must tell you that the Soul is a group of laws, principles, virtues, powers, etc. People possess the Essence, the psychic material to produce the Soul, but they do not possess the Soul yet.

Obviously, someone who wants to possess that which is normally called Soul must disintegrate the undesirable psychic elements (“I’s”) like laziness, gluttony, etc. Virgil, the poet of Mantua, said,

“Even if you had a thousand tongues and a steel palate, you would not be able to enumerate all your Defects.”

Obviously, they are called “psychic aggregates” in Tibet. These aggregates are like many of the elementaries which several occult organizations talk about, and they are a living personification of our errors.

It has been said that Jesus of Nazareth threw Seven Demons out of Mary Magdalene’s body. Indubitably these represent the seven capital defects which incessantly multiply themselves. This affirmation about the Christ means that the intimate Christ threw several inhuman psychic aggregates out of Mary Magdalene’s body. Each one of these aggregates is organized in a very similar way to that of the human Personality, and they possess three brains: the intellectual, the emotional, and the moving-instinctual-sexual.

Each Aggregate really looks like a person. If we say that many people live within us, we are not exaggerating; it is so. All the aggregates fight with each other, they struggle for superiority. Each one of them wants to be the “Master,” the lord. The one who succeeds in imposing himself, the one who succeeds in controlling the five cylinders of the organic machine in a given moment, thinks he is the only one. Moments later, nevertheless, he is vanquished and another takes his place.

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By:
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So in reality, truly, a person is not the same, not even for half an hour. It seems incredible, but it is so. You, yourselves, sitting here and listening, came in with an aggregate, and you sat and listened, but if you pay attention to what has happened inside you until this precise moment, you will discover that now you are different, that you are not the same ones who came here and sat down. Why? Because the psychic aggregate which controls the organic machine and began sitting down was displaced by another which is now listening.

If I said you were the same all along, I would be abusing your Mind and my own. So in reality, psychic aggregates are changing; one is in control of the main centers of the brain just as soon as another. We never remain the same.

As for the Essence, it is the most worthy, the most decent thing we have inside of us. It is our Consciousness. Unquestionably, it is found bottled within all those multiple aggregates, processing itself by Virtue of its own conditioning.

Each one of you is legion. Let us remember what Master Jesus asked the possessed man in the gospel. "What is your name?"

And the possessed man answered: "My name is legion."

What is the name of each person here? Legion! You do not have true individuality. You have not achieved it.

The Consciousness in each one of you is terribly asleep. Why? Because it processes itself by virtue of its own embottlement. It is found in a hypnotic state and that cannot be denied.

And about the Soul itself, have you achieved, perhaps, its crystallization? If I said that you do not have an immortal Soul, I would also be lying; I am conscious of this. Obviously, each of you has an immortal Soul, but you do not possess it.

Someone could have a beautiful diamond put away in a safe, and possibly he would enjoy thinking he has such object. But if it were pawned, he would not possess it. He would know that he has the jewel, but he could not ignore that he truly does not possess it.

Many times someone receives a nice inheritance and he knows he has it, but it is one thing to have it and another to possess it.

Where is our Soul? It travels through the Milky Way, it moves throughout the galaxy, but you who are sitting here do not possess it. You know you have it, but it is one thing to know you have it and another to really possess it.

So it is valuable to possess it, but how would one come to possess one's Soul? By definitely disintegrating the psychic aggregates, because the Soul and the aggregates are incompatible. They are like oil and water, they cannot mix.

If we do not disintegrate the psychic aggregates, the living personification of our psychological defects, we lose our Soul.

What use would it be – said Jesus the Christ – if a man acquires all the treasures of the world, but loses his Soul? It would be of no use to him. Is it possible to lose your Soul? Yes, it is possible. Whoever enters the worlds of hell loses his Soul, that is obvious.

It is said that we lose this treasure. Is there a way to not lose it? Yes, I repeat, by crystallizing it, here and now.

When one completely breaks and disintegrates the psychic aggregate of lust, or aggregates because there are many, one crystallizes in one's Essence that precious virtue of the Soul known as Chastity.

When one destroys, annihilates, the psychic aggregate of hate, one crystallizes in oneself the precious virtue of love. When one reduces the psychic aggregate of egotism to cosmic dust, one then crystallizes the precious virtue of altruism, of Christ-centrism, in oneself. When one annihilates the psychic aggregate of pride, then the ineffable virtue of humility crystallizes in us.

Upon getting to this part of our talk, I want to say that, lamentably, many occultist, Esoteric texts take you to mystical pride, and that is serious. Very venerable and outstanding authors affirm that we are "gods," that each one of us is a "god." Obviously, this declaration comes to justify in us the mystical pride which causes so much damage in the way of self-fulfillment, because when one is conceited, convinced that one is a "god," one can turn into a megalomaniac.

Unquestionably, it is not possible to turn yourself into a true illuminate when you have pride. We could never think of a "god" as a drunkard, a fornicator, an adulterer, a fighter, an egoist, or as envious, jealous, lustful, etc. Each one of us is all of that, in truth.

It has always given me much pain to find in occult texts, without citing at this moment any organization, some which are very venerable, this tremendously hazardous affirmation

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that we are “gods.” Observe the reality of the facts, see what we are and do not forge illusions of ourselves: we eat, we drink, we fornicate, we adulterate, we hate, we criticize, we are jealous, etc. Do you by chance believe in a “god” such as that? It is better to say that we are vile worms in the mud of the earth, and be convinced of it.

If we want to convince ourselves, it would suffice to be sincere with ourselves. If we examine our existence cautiously, and discover that in reality our life is not one of the seven wonders of the world, that examination we make over ourselves and over our own life would be of wondrous consequences, because it would permit us to know what we are. We would understand that we are nothing more than poor sinners, vile worms in the mud of the earth.

In this way will we follow the path of simplicity and humility. When one truly disintegrates that psychic aggregate of pride, then humility, which is the most precious virtue, crystallizes in us.

It must be taken into account that there is not only pride based on social position, money, family lineage, etc., there is a pride which is much worse and hazardous than those forms. I have just cited it, and it is mystical pride, to believe ourselves as being saints, wise-men, to feel ourselves as gods, to suppose nobody is bigger than us, that we are great demigods, etc., etc.

This is serious because, in reality, pride will truly never permit us to have a correct relationship with the upper parts of the Being. When one cannot relate oneself with the upper parts of the Being, then one cannot enjoy illumination either. You will have to live relying on books, reading, listening to conferences, but you will never have the mystical experience of what is real.

First of all, it is urgent to carry out these studies, which we achieve by eliminating from ourselves mystical pride, which is most dangerous. If we achieve this, the precious virtue of humility blossoms within us.

Each time we eliminate a psychic aggregate, there crystallizes a virtue, a power, a law, a gift, etc. This is how, little by little, we crystallize the Soul within us. That Soul which normally lives around the Milky Way, travelling, slowly crystallizes within us. Nevertheless, we must also affirm that “if water does not boil at 100 C,” what must be crystallized within us does not crystallize and what must be disintegrated is not disintegrated.

When I say the “water must boil at 100 C” I am speaking in the form of a parable. I mean that we need to go through great emotional crisis to disintegrate each psychological defect.

I know the story of a Gnostic sister who was working so hard on herself, that she even got heart sickness. That sister, in tremendous and supreme repentance, cries daily, moans, suffers. She has never thought herself as more than anyone else, and nevertheless, she is the fallen Bodhisattva of an angel. I wish many would follow this example.

Whoever would act like this, with supreme repentance, working hard on such or another psychological defect, unquestionably disintegrates the psychic aggregates one by one, and in their place there will crystallize that which is called Soul.

Whoever achieves complete elimination of all the undesirable psychic elements he carries within, crystallizes one hundred percent in himself his Soul, a group, I repeat, of precious virtues or ineffable genies, attributes, laws, gifts and qualities of perfection. Even the physical body must be transformed into Soul. Only in this way does one get where one must go.

I know many scholars of brilliant Intellectualism who have drunk from all the philosophies of the world, be it western or eastern. They know Hebrew, Sanskrit, and even Greek, yet they suffer horribly, they do not enjoy illumination because they have not yet produced the Bodhicitta. This word may sound a little strange to you. It happens to be an oriental term.

-In Japan, China, India, and Nepal, wherever Gautama, the Buddha Sakyamuni, was born, the crystallized Soul in a man or a woman was called Bodhicitta. It is marvelous to see how those diverse spiritual elements, virtues, and powers crystallize slowly in the Essence as it is being liberated.

For this reason we said the Essence is material to crystallize the Soul. The term “produce” does not seem very correct to us. We truly find it very heavy, grotesque. Nevertheless, many authors use this term. Permit me the liberty to dissent with them. I prefer to say crystallize, because the Soul is not something one must produce, it exists. It happens to be that we must crystallize it, and that is different.

You have seen, for example, a piece of ice. It is the crystallization of the element water. Unquestionably, when cold is applied to it, it takes form and is converted into ice. It is amazing to see the crystallization of water. It is done in accordance with certain extraordinary geometric principles.

We have a body of flesh and bone. This physical body is formed by organs, the organs by cells, the cells by molecules, etc. There is no doubt that there has been an intelligent directing principle that has promoted order in living cells in the form of organs. The idea of “unconscious cells” ordering themselves in sleep, just like that, in the form of organs, makes me laugh. How absurd that is! Sleeping, unconscious, blind cells (as Haeckel would say), organizing themselves in the form of organs. That would not fit in the mind of anybody.

Some authors state that such cells organize themselves in the form of organs, authors that do not know what to do upon seeing the wonders of this world, a world in which everything works in mechanical form, as they believe, without a directing principle. They are unconscious.

The cells are organized in a conscious way. Thanks to the intelligent principle of Mother Nature it is possible to organize the cells of the organism in the form of organs.

But if we decompose any Atom, be it of the liver, of the kidneys, or of the pancreas, we liberate energy. It is obvious for now that, in the last synthesis, the physical body is made up of different types and subtypes of energy. That is indubitable.

Karl Marx stated: “Which is first, Matter or psyche, psyche or matter?” He concludes stating that matter is first. That is completely absurd because Einstein’s postulates state that matter is nothing but condensed energy. Let us remember the postulate that states the following:

“Energy is equal to the mass multiplied by the square of the speed of light.” Mass is transformed into energy, energy is transformed into mass.

Which is the first to exist? First: energy crystallizes into mass. Then the psyche, which is energy in the most complete meaning of the word, is what is first. Then comes mass.

Let us see the worlds around the Sun: they are enormous masses, each one with a defined weight, an exact volume. Nevertheless, they rotate around the Sun, moved by solar energy. If not for solar energy, those worlds would be dislocated in space, they would roll eternally until they crashed into some comet, or with other worlds. It would be anarchy, disorder, conflict. But, the worlds function in an organized manner and maintain the energy around the Sun with exactness. Centripetal energy attracts them, and the centrifugal energy keeps them away. It is energy which makes them rotate.

Then what is first, energy or matter? It is obviously energy, because if not, matter would not exist. For matter to exist, it needs the universal energy to condense; matter is condensed energy.

As for the human organism, first there exists the energy that permits the atoms to rotate around their nuclear centers in the molecule, thus permitting all organic functions; not only merely chemically reproductive functions, but also functions related with calories, perceptions, etc., and, what is more, those functions which are related to Imagination and will.

It would not be possible to conceive an organic body deprived of energy. How would catalytic phenomena occur if energy did not exist? Yes, energy is first and matter is second. If we call that energy spirit or Consciousness or whatever, it does not matter! The name is not important, the reality is that energy comes before matter.

There exists a body of organic life (the Vital Body), and that has been demonstrated. The Russians have an instrument that can photograph the Vital Body, and they are studying it. Not only are they studying it in relation to the physical organism, but what is more, they are studying it independently of the physical organism. They call it the "bioplastic body."

Continuing with this subject, we will say that the Vital Body is the one that sustains all the processes of organic life, whether we call it Lingam-Sarira or bioplastic body. It does not matter!

As we disintegrate the inhuman psychic aggregates, as we crystallize the Soul, the highest part of the Vital Body will break loose from the lower part and will integrate itself completely with the Essence and the virtues that have crystallized in the Essence.

The Vital Body has four kinds of Ethers: The first is the Chemical Ether, with which all organic assimilation and elimination processes are carried out, as well as catalytic phenomena and others. The second is the Ether of Life, through which the reproduction of living beings is possible. Those two Ethers are the inferior ones. The two superior ones are the Luminous and Reflecting Ethers. The Luminous Ether is the means by which the forces of gravity, calories, and perceptions function. The Reflecting Ether is related to the imagination and will.

These two Ethers break loose from the two lower ones to join with the Essence, in which all the virtues of the Soul shine. This is how the Etheric Man, the Christic Man, the Soul Man, or the Spirit-Man is born, the one who enters and leaves the physical body by his own will.

Much has been said about the chakras in the feet, in the hands, about spearing of the Lord's side, about the spinal crown, etc. These are the stigmata.

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The Gautama Buddha appears with those stigmata on his hands and feet. They are vortexes of expansive magnetic forces in the Vital Body. They develop completely when the two upper ethers break loose from the two lower ones. And those ethers, organized in the form of the Celestial Man, united with the Essence which has been enriched with the virtues of the Soul, form the Etheric Man, the Christified Man of the Fifth Round.

The First Round was in the World of the Mind, the Second was in the Astral World, the Third in the Etheric (Vital) World, the fourth in the Physical World, and the Fifth will be once more in the Etheric. Then life will develop in the Theoretical World and there will be Christified Men in the epoch, as there are now. And Christified Men will be like that, as I described them; they will have a Christified Etheric (Vital) Body. This Body will replace the physical one, it will be the vehicle of an Essence that has been enriched with the virtues of the Soul. That Spirit-Man of the Fifth Round will be the Christ-Man.

If you comprehend that, you will also comprehend the necessity to crystallize the Soul. Only in this way will you be able to make yourself independent of this physical body of flesh and bone. It is very dense, of a very heavy material.

When one achieves producing the To-Soma-Puchicon, the Christified Etheric (Vital) Body, so to speak, it works as a vehicle for the Essence enriched with the attributes of the Soul. The Spirit-Man has then been born in us. That Spirit-Man will no longer be imprisoned in his dense body, he will be able to enter and leave the body at will, he will be a glorious Adept.

In life there have been men who have succeeded in doing this. Let us cite Saint Francis of Assisi and Anthony of Padua, Christian mystics that have worked as examples to the people of tomorrow.

The Celestial Man is really no longer a prisoner within the cell of physical matter. He can leave that body when he wishes to travel through the unchangeable infinite, to submerge himself in such a vehicle in the upper worlds, to descend to the bottom of the sea, or visit the solar dynasties in the king heavenly body.

But how would this be achieved if we do not eliminate the psychic aggregates? It would obviously be impossible. If we want to turn into true Christian men, we need to eradicate all those psychic elements we carry inside. Thus the Bodhicitta of which the Orientals speak is the Etheric Man, the Man who has crystallized his Soul in himself, in he who possesses it, the true lord.

He who possesses the Bodhicitta within himself will be able to submerge himself in the depth of the oceans without any harm and visit the Temples of the Serpent.

In the Orient there is a plant that cures any wound, as serious as it may be: thus are the wounds of the Soul. Only the Bodhicitta can heal such wounds.

In the Orient there is a plant called "good memory," and whoever drinks of it can remember all the events of this current life and of his preceding lives. Likewise is the Bodhicitta. In a similar way, whoever possesses it can remember all his earlier lives. If he visits the ineffable heavens, upon returning to the physical world, upon entering his body, he will not forget any detail whatsoever.

In the Orient there is a plant with which it is possible to counteract the wicked magical spells of the tenebrous ones. Similarly, whoever possesses the Bodhicitta will not suffer any harm from the tenebrous ones.

In the Orient there is a plant with which it is possible to make yourself invisible. Whoever possesses the Bodhicitta is able to make himself invisible in case of some necessity before his worst enemies.

Thus, like someone who can throw himself to the bottom of the sea amidst sharks and defend himself without suffering any harm; likewise is the Bodhicitta. Whoever possesses it, similarly, will be able to enter the bottom of the oceans, without suffering any harm whatsoever.

It is said that the lotus flower of the Logos upholds universal life; likewise is the Bodhicitta. Whoever possesses it can keep his physical body for millions of years.

There are many who write to me complaining that they do not know how to leave in the Astral Body, that they do not have illumination, etc. But, how could anyone have illumination if he does not possess the Bodhicitta? Only by having the Bodhicitta will one ever enjoy the blessing of illumination. Illumination is not something which is going to be given to us as a gift, no, my dear friends. It costs, and very dearly. Illumination is only explained through the Dharmadhatu. And, what is Dharmadhatu? Good Dharma, a reward for acquired merits.

Only he who possesses the Bodhicitta, so to say, only he who has crystallized the Soul, will be able to enjoy illumination, he will have the merits to have it. Illumination is explained with the dharmadhatu, with universal dharma, so to say, the reward for our good deeds.

Nobody could enjoy illumination if he does not possess the Bodhicitta. And nobody could have the Bodhicitta if he has not worked hard on himself, if he has not disintegrated the psychic aggregates.

So, my dear friends, we need to work on ourselves if we want to possess that which is called Soul. "With patience you shall possess your Souls." Thus it is written in the Lord's Gospel.

Obviously there is the need for a method to be able to annihilate the psychic aggregates. Unquestionably, we are to start with Psychological Self-observation. When one admits one has one's own particular, individual Psychology, one must propose to self-observe at home, at work, in the outdoors, etc., wherever our hidden psychological defects may emerge. If we self-observe ourselves continuously, we will be able to see them. A discovered defect must be torn open with the scalpel of self-criticism to see what it is that it has inside. Instead of us criticizing the lives of others, we must criticize ourselves.

When we have found some defect in ourselves, we must analyze it carefully, open it up, I repeat, with the scalpel of self-criticism. This is possible with the "evident self-reflection of the being," with in-depth Meditation as its basis.

Once we have totally comprehended the defect in question, we must disintegrate it atomically.

The mind by itself cannot alter any defect radically. It can pass it from one level to another of understanding, hide it from itself or from others, justify it or condemn it, look for evasives, etc., but the mind can never any defect radically.

A power that is superior to that of the mind is needed. Fortunately, this power exists. It is found latent in the depths of our being. I want to refer myself emphatically to the igneous serpent of our magical powers: Isis, Adonia, Rhea, Cibebes, Tonatzin, the chaste Diana, or Marah; the name does not matter, it is not outside; no, it is within.

Obviously, this flaming power is a variant of our own being, but derived. If in meditation we call for help from Devi Kundalini Shakti, the mystical serpent of the Great Mysteries, we will be assisted. She can pulverize any psychic aggregate, if it has been previously comprehended in all levels of the mind.

Once it has been annihilated, a replacement will emerge: some virtue of the Soul, some new characteristic, some law, some special gift, some quality.

THE GUIDE TO SELF-KNOWLEDGE

By:
Samael Aun Weor

Indubitably, if we achieve the Absolute destruction of the diverse undesirable psychic elements, there will have crystallized in each one of us totality of the Soul. This would allow the Essence, enriched with all the ineffable attributes, to dress itself with the To-Soma-Puchicon, which is the vehicle of the Soul, the wedding garment.

Thus is how, in reality, the Celestial Man is truly born within us. This one is not going to be a prisoner of the body any longer. Let us remember those words of Saint Paul when he says: "I knew a man who was taken to the third heaven, where he saw and heard words and unspeakable things which, to men, it is not feasible to comprehend." Paul of Tarsus was taken to the To-Soma-Puchicon as Spirit-Man, as an Etheric Man. And, in fact, he knew the wonders of the universe.

So, my dear friends, I have invited you cordially to crystallize in each one of you that which is called Soul.

CHAPTER 9 SEXOLOGY

We affirmed that the Conscience in the man is beyond all doubt and without fear to deceive ourselves, a very particular species of APPREHENSION OF the INNER KNOWLEDGE, totally independent of all mental activity.

Certainly we can study SEXOLOGY from two different angles. The one from the point of view merely official, like the one studied at the School of Medicine. The other study is from a Gnostic point of view. I am going to confront the Sexology to the light of the Universal Gnosticism.

First of all, GNOSIS means KNOWLEDGE. In science Gnosis also means: diagnosis, diagnostic. See you the Gnosis in the etymology. In any case the definite gnostic currents know in deep the Sexology.

In name of the truth I have to say that Sigmund Freud, with its Psychoanalysis, initiated a time of extraordinary transformations in the field of Sexology. Sigmund Freud made an innovation within the Medicine, knowing by all those who have studied Freud.

Agler was certainly one of his better disciples. Disciples of him were Jung and many other psychologists, psychoanalysts and parapsychologists.

Sex is the center of gravity of all the human activities; around Sex turn all the social aspects of the life. Let us see for example a dance, a celebration: all the celebration turns around Sex, in a coffee everything turns around Sex.

Nowadays Sex begins to be studied by some wise people with transcendental intentions. Unfortunately and it is truth, abounds much the pornography that turns Sex aside towards merely sensual activities.

There are several classes of SEX: common Normal Sex; current, infra-sex and Supra-sex. What is the meaning of Normal Sexuality? Normal Sexuality refers to the sexual activity that conduces to the reproduction of the species.

The infra-sexuality is different and there are two classes of infra-sexual man. In Kabala one says that Adam had two spouses: Lilith and Nahemah. Lilith represents one of the infra-sexual spheres, we find within her the pederasts, homosexuals, lesbians, etc.

On the side of Nahemah we find all sex abusers, pornographic, those that give loose reins to lust, without neither brake nor control, these are the two spheres of Infra-sexuality.

But let's talk now about Supra-sex, and Supraseduality. Unquestionably Supra-sexuality is for the Geniuses, the Transcendental Men, the Indescribable Women, etc. Supra-sexuals were Jesus from Nazareth, Buddha, Hermes Trismegistus, Mohammed, Lao-Tse in China, Quetzalcoatl, Pythagoras etc.

How we will be able to enter in the Kingdom of Supra-sexuality? However I say, to enter in the Supra-sexual Kingdom, in the sphere of Supra-sexuality, is required first of all Normal Sex. The Infra-sexuals for example, lesbians, homosexuals, pederasts, masturbators, are not prepared to enter the Kingdom of Supra-sexuality. Infra-sexuals must first of all, if they want to regenerate, begin to achieve the normal sexuality. Once they achieved the normal sexuality they can completely go through the path of Supra-sexuality.

It is difficult the regeneration for the homosexuals and the lesbians, who belong to the sphere of Infra-sexual. Recently a homosexual came to visit me, he was coming from his country, Honduras. Such man had an intellectual culture highly enough to get excited with the revolutionary ideas of the sexology promoted by the Universal Gnosticism and speaking to me frankly he told me his tragic history of homosexual. Nevertheless, he showed me his desire to regenerate, to enter the land of the Normal Sex and later on to enter on the path of Supra-sexuality.

Friend, I said to him you have not more remedy than go through the path of Normal Sexuality, you are an effeminate one. Then, first of all you will have to begin by finding a woman. Get married, regenerate yourself, acquire the Normal Sexuality, become a normal man and the day that you would be a normal man, the day in which you would really like the females, then you will be prepared to enter the path of Supra-sexuality. Before it is not possible, at the present time you go through the path of the degeneration, you are degenerated.

Well, the man did not take offense. Frankly, he recognized that I was right. He said that he was going to find a woman, was going to marry, and was going to try to become a man of Normal Sex because he wished someday to enter the transcendental spheres of the Supra-sexual. Hopefully that the friend regenerates. Hopefully!

In another occasion came to visit me a lesbian. She told me that she wanted my advice, that frankly the women themselves enchanted her, and she was in a very serious problem. That she spent much money with certain lady who was around there, but that lady was cheating on her. Certainly is that the lady of her yearnings was out in the street with

other ladies and, of course causing her "jealousy". Exactly that lesbian was suffering, like if she would be a man. She cried, beseeched me, and requested my advice as if she would be a man. In parenthesis, she was an old horrible woman. I do not refuse you. I could not less than look at her with a terrible disgust.

Well, I gave her several advices, I said to her that the best thing was if she regenerated herself by finding a man, and entered the path of the Normal Sexuality. I do not know if that old poor woman will have regenerated, she did not seem to have many desires to regenerate because she was too much "jealous" with the other ladies who accompanied "their lady", she seemed all herself like a male, a male and a half...

See you what horrible is the path of the degeneration, the Infra-sexual path. But the lesbians, the masturbators, the homosexuals, etc. are not only infra-sexuals in truth, no. Infra-sexuals are also the abusers of Sex, those that within every second are changing of lady, men that have intercourse till ten and fifteen daily times. And there are them, I know them. People like this doubtlessly are degenerated, infra-sexual, although they believed themselves that are true males, but they are degenerated.

Let us now look at the path of the Normal Sexuality. The Normal Sexuality is beautiful itself. The man is united to his woman, they love themselves, reproduce their species, live a moderate life, etc. They live of course depending on the interests of the Nature, depending on the economy of the Nature. We cannot deny that each one of us is a little machine that catches different types and subtypes of cosmic energy.

Each little machine, which means each one of us, can catch those types of energy automatically, subconsciously, and retransmit them to the inner Earth layers. Therefore, the Earth is a lively organism, an organism that lives on us.

I do not mean that the plants do not have the same function, is clear that each plant, according to its species, catches certain types of cosmic vibration that soon transforms and retransmit to the inner Earth layers.

Regarding the animal organisms, the same happens. They catch certain types of energy that transform and retransmit to the inner Earth layers, of the planetary organism. In sum, the Earth is a LIVELY organism.

We reproduce incessantly by means of the Normal Sexuality. This is necessary for the economy of the Nature. In addition, the sexual joy, is an enjoyment legitimate of men, is not a crime as suppose many prudes, many pederasts, etc. But, nowadays, we lived with our Normal Sexuality in agreement with the economic interests of the Nature.

Another thing is the SUPRA-SEXUALITY, which is definitive. To enter the Suprasexual land is to be already in the path of the extraordinary transformations.

Nietzsche, in his work; "Thus Spoke Zarathustra ", speaks frankly about the Superman. He says: "the hour of Superman has arrived. The man is not more than a bridge tended between the animal and the Superman, a dangerous passage in the PATH, a dangerous one to watch back. Everything in him is dangerous. The hour of the Superman has arrived".

Well, Hitler interpreted to Nietzsche in his way. During World War II even the most insignificant German police was a Superman, nobody felt small by the times of Hitler in Germany, everybody were Supermen.

It seems that Hitler, although with very good intentions, did not know how to understand Nietzsche. I believe in the Superman, frankly I tell you, but it seems to me that Hitler missed the Path.

In any case, in the human being there are five fundamental Centers: First of all, the Intellectual Center, which is the most used by all of you for study. Second the Emotional Center that we have in the heart. The third is the Motor Center that is localized in the upper part of the spine. The fourth is the instinctive Center that resides in the lower part of the spine. And the fifth is the Sexual one. I repeat so that you can record better: INTELLECTUAL EMOTIONAL, MOTOR, INSTINCTIVE, and SEXUAL, five Centers. All the Centers are fundamental for all the human activities.

The Mind apparently is very fast but unfortunately is very SLOW. If you are driving an automobile, for example, and suddenly, in a danger moment, you start thinking if you must do this or that, go ahead or back or be slow or turn to the right or to the left, you end up with a crash and with having a catastrophe.

The Motor Center is faster. Someone, when is driving an automobile, does not have long time to think, acts quickly and gets out of trouble. But if then the mind acts, it will block, would crash...

How many times someone is driving an automobile and in a certain moment remains hesitant, if turn, if go to the right, if go to the left and the result is a failure. Thus, the Intellectual Center is very slow. More rapid is the center of the Movement, the Motor Center.

The Emotional is also a fast Center, but there is no more rapid than the Sexual Center. One as man sees a woman and in thousandth of seconds knows if complement with each other or not, if she is in good terms with him or not, all of this is extremely fast. This happens in thousandth of seconds, you as young men know this. You can be face to face with a girl but instinctively, instantaneously, you know if she is in good terms with you or not, this is fastest. So that it is a Center that allows revising with unprecedented speed the other pole. It is the fastest Center that we have.

But let's focus in more detailed factors. Often a man lives happy with his woman; nevertheless feels that something is lacking to him. Certainly it can happen that someone does not feel complete with the woman that have. It can be that she fills the activities of the Emotional Center, but perhaps she is not complemented sexually, and when the man finds somewhere another lady, can happen that this one complements sexually with him and then comes what is called ADULTERY.

I do not come here to praise the adultery. In certain occasion there was a room where several adulteresses were talking about adultery. One of them was drunk and suddenly said: Cheers for the adultery! She was a very beautiful lady, No! I do not come to praise those women because that would be absurd, but certainly I see the cause of the adultery. If there is a man that emotionally complements with a woman, but sexually not may happen that he meets a lady to who complements sexually. Let us suppose that a man complements himself sexually with a woman but emotionally no. It can be the case that he meets a lady to who complements himself emotionally. It can be the case that in the world of the habits a man does not complement himself with his woman.

It can also happen that the man finds another woman to who is complemented and has affinity in the world of the habits related to the Motor Center. This is the intrinsic cause of many, many adulteries that give origin to the divorces.

As I say to you I DO NOT COME TO PRAISE the adultery, nor I am in agreement with that lady who shouted in delighted orgy: Cheers for the adultery! No my friends, I am not in agreement with that. Only here with you, in comradeship, we are studying the causes of the adultery, the sexual question.

I believe that the best thing for one, as man, is to find a woman who complements with him in the Intellectual, in the Emotional, in the Motor Center, or world of the habits, in the Center of the Instincts and in Sex, which is to say the ideal couple, the perfect couple. And I believe as well also, that the ideal for a woman, is to find a man with whom she complements totally, thus it would be true happiness.

Another serious reasons that impede happiness, is matter of the TEMPERAMENTS. A man of ardent temperament is impossible to be happy with a woman who is a mass of ice, simply no. For the reason that he is going to kiss her and at that moment of the kiss he finds that she does not want to kiss him, that is very serious. Now, what we would say about a frozen woman during the intercourse.

Remember the book entitled "Sinuhe the Egyptian" that you watched in a film. It is that there were several places of mummification in Egypt where they fixed corpses to mummify them and those that worked there smelled filthy anywhere they went. No woman pleased that class of men who smelled so ugly and smelled of putrefaction. And do you know what did that class of men that performed the mummification? They had intercourse with corpses of the females that brought there. Do you think that is very pleasant to have intercourse with deceased women? That happened in Egypt.

Then, what would you say of a man of ardent temperament that has to have intercourse with an ice woman, with a corpse? That is frightfully HORRIBLE.

It is also true that there are people with FURIOUS temperament, heavy, clumsy people. For example, a woman of heavy character awkward and slow in her movements, is impossible to get along with a man of nervous temperament, likewise is impossible that a man of nervous temperament get along with an ardent woman.

So the question of the temperaments is very important. It is not only necessary a correlation with the different Centers of the Organic Machine: Intellect, Emotion, Movement, Instinct and Sex, but there are COMPATIBLE TEMPERAMENTS. Only thus, if the couple has compatible temperaments and perfect interrelation between the different Centers of the Machine, they can have an authentic affinity, which would give the HAPPINESS.

But we must not only think about Sex like physiological question. In Sex exists ENERGY. After all Einstein said: "Energy is equal to the mass multiplied by the speed of the light to the square ($E=mc^2$)". He also said: "the Energy is transformed into Mass, the Mass is transformed into Energy". Is it possible to transform the Mass into Energy? It is clear correct. See you a puddle of water in the way, in the highway, that water is evaporated by the heat of the Sun. Finally it becomes cloud, rays, thunders; all the waters of the seas, of the rivers, become clouds and finally rays and thunders, that is ENERGY.

It is now known in medicine that only a minimal part of our brain is working, carrying out its functions. Unquestionably, we have many areas of the brain that are inactive.

If with the little part of the brain that is active we have managed to produce atomic rockets that travel to the Moon and the atomic bomb (with which cities like Hiroshima and Nagasaki were destroyed), and if we have created supersonic airplanes that travel at an extraordinary speed, what would it be like if we regenerated the brain, if we should put all the parts of the brain into activity, if the whole of the encephalic mass worked? Then we could transform the world, change it, make it a marvelous place. But we need to regenerate it. We need to “seminate” it: “to cerebrate the semen and seminate the brain,” that is the key.

It is possible to seminate the brain. The great musicians of the past (for example, Beethoven, Mozart, Chopin, or Liszt) were people whose brains were very seminanted, people who gave extraordinary capacities to their brains, people who used the highest percentage of the brain areas. Nevertheless, nowadays things are quite different: the human brain has DEGENERATED too much, and we do not realize it...

If we are enjoying a “binge,” if we follow the latest “wave,” if we are in the middle of some “rock and roll” and somebody suddenly turns it off and plays Beethoven’s Ninth Symphony, how would you feel? Surely you would not go on with the “binge.” What would you do? You would not, of course, go and insult the host (obviously not), but surely you would very decently leave. Would you not? Why?

In the Middle Ages, for example, when the brain had not yet degenerated so much, things were different: people danced waltzes, they danced to classical music; they would dine and having musicians play for them, and so they would vibrate to the most delicious symphonies; Beethoven, Mozart, Liszt and Chopin were in fashion...

That was in the Middle Ages, but we are not in the Middle Ages now: nowadays, if we are in the middle of a binge and they play music like that, we simply turn round and - “au revoir!” - leave. Obviously, we go away. Why? Because we feel bored. And why do we feel bored? (Let us be analytical - we are here to analyze.) Simply, because the brain is degenerated: there are certain areas in the brain, which cannot appreciate good music anymore. And why has the brain degenerated? It has degenerated simply because for many centuries we have been extracting from our organisms the Entity of the Semen.

And actually, we have not extracted it to give life to other creatures, certainly not: we have extracted it because we have enjoyed doing so, because it is a great pleasure that is all. This is why we have reveled in LUST, in beds of pleasure, enjoying it enormously. But the brain has been the one left “to carry the can,” the brain has paid the consequences: now there are many areas that are not working.

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Our world is not only of three dimensions as believing by the ignorant illustrates; in our world exists a Fourth Vertical. Even more, we can assure with great emphasis that exists a Fifth Vertical, a Sixth and a Seventh. Therefore, we have never seen our world as truly is, and we have not seen it because our five senses are degenerated, our Pineal gland is atrophied.

Therefore there are other senses within us that they are of perfection but are degenerated; if we managed to regenerate them we could perceive the world as it is, with its seven dimensions.

In the world there are many ideologies, in the world there are many beliefs and everyone is free to believe in which he wants but the ONLY energy that has authority to transform us, is the one that created us, the one that place us on the rug of the existence, I refer with emphasis to the Sexual Energy.

To learn to handle that wonderful Energy of Sex means to be master of the Creation, when the Sacred Sperm IS TRANSFORMED into energy, cause extraordinary psychosomatic changes.

We well know the hormonal vessels of our gonads, how they work, how they pass hormones from vessel to vessel, and how throughout the cords arrive finally the Prostate. We well know the valuable thing that is the Prostate, in which takes place the greatest transformations of the Entity of the Semen. And the hormones, finally, enter the bloodstream. The word HORMONE comes from a Greek root that means, "ANXIETY OF BEING, FORCE OF BEING".

Our men of science have studied the marvelous hormones. The sexual hormones, for example, when enter the bloodstream, make prodigies. They stimulate all the endocrine glands, the Thyroid, the Parathyroid, the Kidneys or the Thymus, etc., which become small micro-laboratories that produce more hormones, and those hormones, like all the glands in general, enrich the bloodstream in extraordinary form. Then it disappear the illness, disappear the diseases.

Unfortunately nowadays, the Sperm that is prepared by the gonads and that ascend to the Prostate is wasted and the famous zoosperms are not disintegrated into the hormones, when they are sent outside the organism, when they are thrown. Often the Entity of Semen does not even ascend within the testicles to the Prostate, when it is already ELIMINATED.

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Regarding the masturbators, you well know what is the vice of the masturbation. When somebody masturbates himself, is committing a crime against nature. After the Entity of Semen has ejaculated, there is still certain peristaltic movement in the Phalo, which is known by any man.

During the masturbation, the only that sucks the Phalo with the peristaltic movements is cold air that goes to the brain, therefore many cerebral faculties are exhausted. Innumerable people have gone to the mental hospital due to the abominable vice of the masturbation. A brain full of air is a stupid brain in a one hundred percent. So we condemned that vice in a one hundred percent.

The psychosomatic events are intimately related to the sexual events. A Supra-sexuality implies in fact something Suprasexual within the psychic-somatic. For that reason I would say to you with total clarity that Suprasexuals were, for example: Hermes Trismegistus, or Quetzalcoatl, or the Buddha, or the Great Kabir Jesus. Those were Suprasexuals, and Suprasexual is the Superman of Nietzsche.

Therefore, from a revolutionary point of view, we can become true Gods-Men if we want. It would be enough if we regenerate the areas of the brain, and start to Work on ourselves. Thus we would make a better world.